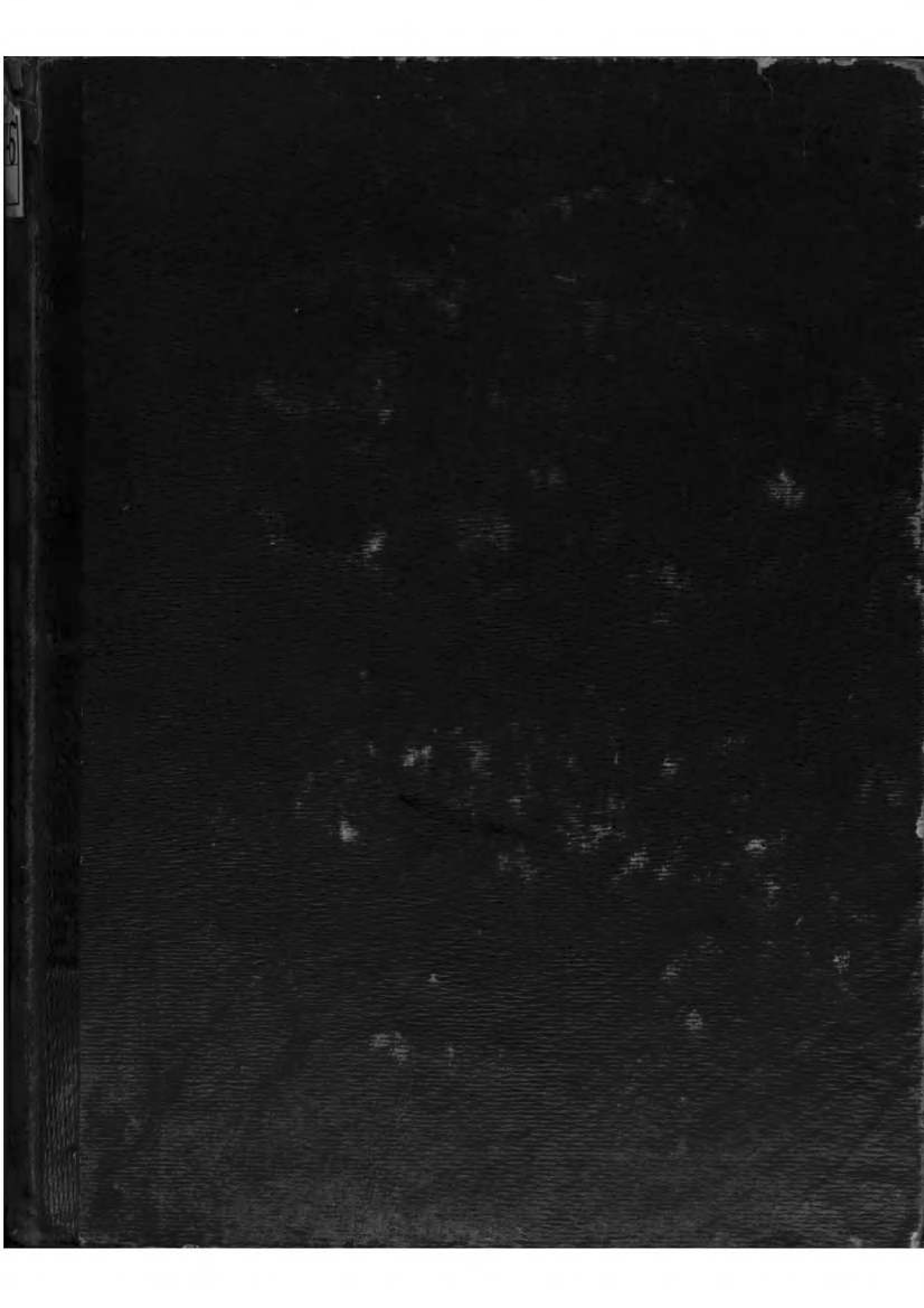
Sa‿dī

The Gûlistân of Sâdy

Calcutta 1806



Sadi

Classicks

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Persian Classicks.

VOLUME THE FIRST.

THE GÛLISTÂN OF SÂDY,

WITH AN

ENGLISH TRANSLATION.

BY FRANCIS GLADWIN.

CALCUTTA,

PRINTED AT THE HINDOOSTANEE PRESS.

1806.

TO THE MOST NOBLE

MARQUIS WELLESLEY, *K. P.*

&c. &c. &c.

THE ILLUSTRIOUS PATRON OF ORIENTAL LITERATURE,

THIS EDITION OF

Persian Classicks,

COMMENCED AND COMPLETED DURING HIS LORDSHIP'S

GLORIOUS ADMINISTRATION OF BRITISH INDIA,

IS HUMBLY DEDICATED, BY

HIS LORDSHIP'S

MOST FAITHFUL AND

DEVOTED SERVANT

FRANCIS GLADWIN.

PATNA,

JANUARY THE 12TH, 1806.

ADVERTISEMENT.

ON the firft inftitution of the College of Fort William, the Governor General, MARQUIS WELLESLEY, was pleafed to requeft Colonel Kirkpatrick, Mr. Edmonftone, and myfelf, to undertake the temporary fuperintendence of the Perfian department. Happy at being united in office with fuch diftinguifhed characters, and encouraged by the patronage of the illuftrious founder, I then communicated to my colleagues my defign of preparing, for the ufe of the ftudents, correct editions of fome of the moft approved Perfian claffícks, with notes and verbal indexes. In forming this refolution, I was actuated folely by my defire to promote the advancement of Perfian literature, without looking for any pecuniary remuneration from government.

During the fhort period of my ftay in the College, I was only able to draw the outlines of my plan; but fince my appointment to my prefent office, where, from fituation, I am almoft entirely fecluded from fociety, I have employed the intervals of leifure in the execution of my arduous undertaking. After four years labour, I have prepared for the prefs the *Gúliftán* and *Bóftán* of *Sády*, the *Beháriftân* of *Jámy*, the *Ukhlâkulmûhsinee* of *Câfhefy*, with the *Iyár-e-dánifh* and three volumes of letters by *Abulfuzl*: to which will be added, fketches of the lives, and remarks on the writings, of thofe eminent authors. The whole, making eight quarto volumes, will be publifhed as fpeedily as poffible, either in Calcutta or in England, as circumftances may allow.

To the *Gûliftán* I have added a complete Englifh verfion. The other works have only notes and verbal indexes; my advanced time of life not allowing me to perfevere any farther in this laborious undertaking: and more efpecially, as I am under engagement to Government to compile a practical Dictionary of the Perfian language.

Having thus completed my original deſign, in regard to the Perſian claſſicks, I ſhall now proceed to print the Dictionary, which I flatter myſelf will be publiſhed in the year 1806. It will be compoſed of three parts, viz. Part I. a practical Dictionary, Perſian Arabick and Engliſh. Part II. Perſian Phraſeology, conſiſting of numerous examples. Part III. a practical Dictionary, Engliſh and Perſian. By the means of my notes and the verbal indexes to the Perſian claſſicks, I now poſſeſs examples of upwards of thirty thouſand Perſian and Arabick words, from which I ſhall make a ſelection of familiar phraſes, for the ſecond part of the Dictionary.

OF THE PRESENT EDITION OF THE GÛLISTÂN.

The text is founded on a very valuable copy, in the *Nuſkh* character, which has been collated with five other manuſcripts, beſides the printed edition of *Gentius*, and that publiſhed in Calcutta. *Gentius* comes the neareſt to the old manuſcript, but the Calcutta copy poſſeſſes conſiderable merit, being much more correct than the generality of manuſcripts procurable in Hindooſtân.

In the Engliſh part, I have omitted a few paſſages, which although not offenſive to the coarſe ideas of native readers, could not poſſibly be tranſlated into our language, without tranſgreſſing the bounds of decency. The learned reader will diſcover theſe few chaſms, particularly in the 5th, 6th, and 7th chapters.

From the nature and extent of my plan, a very ſlender critic may eaſily find particular places for animadverſion; but thoſe who are capable of appreciating the labour of ſuch an undertaking, will candidly paſs ſentence on the general merit of the performance, and make liberal allowance for any trifling errors, that may happen to fall under their obſervation.

THE METHOD RECOMMENDED FOR STUDYING THIS WORK.

With the help of the notes and index, the ſtudent ſhould be required to give, in Engliſh, the literal ſenſe of the original. Then, let the Profeſſor compare the ſtudent's tranſlation with the Engliſh verſion; and point out any peculiarities of idiom, together with ſuch improvements as his experience may enable him to ſuggeſt.

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—276.l.275 مغوف — 278.l.318 خزينه — 278.l.319 مغتى — 282.l.369 خندان — 282.l.374 تامل

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—311.l.353 چون طبله — 316.l.423 ور — 323.l.524 ابلهتر

Throughout for قطم read قطعه Page 302. l. 220 *dele* حكيت Page 303. l. 229 *insert* حكيت

ERRATA IN THE TRANSLATION.



Page. 4 l. 2 from the bottom *imploration*, read *ſupplication*.
—— 5 l. 3 *me*, read *us*.
—— 28 l. 7 *ſucceſſor*, read *vicegerent*.
—— 76 l. 2 after *if*, inſert *I*.
—— 78 l. 2 *Mitiline* read *Mulatyeh*.
—— 79 l. 10 *Stranger*, read *a ſeller of milk curds* &c.
—— 98 l. 8 *reſt*, read *next*.
—— 100 l. 5 after *under*, inſert *the*.
—— 124 l. 9 *from*, read *form*.
—— 127 l. 1 *our*, read *four*.
—— 139 l. 2 after *and*, inſert *is*.
———— *paſſion*, read *paſſions*.
—— 143 l. 6 *ſhewing*, read *ſewing*.
—— 158 l. 7 dele *towards men*.
—— 163 l. 3 read *northwind*.
—— 176 l. 67 read *eyes*.
—— 187 l. 3 inſtead of *the prophet Salih*, read *one who is virtuous*.
—— 201 l. 2 *though*, read *through*.
—— 224 l. 1 *emove*, read *remove*.
—— 233 l. 2 read *kettledrum*.
—— 240 l. 5 read *rely on*.
—— 241 l. 4 read *an old man*.
—— 250 l. 6 read *the ſeven ſeas*.
—— 251 l. 6 read *after enjoying power*.
—— 280 l. 2 read *eyes*.
—— 287 l. 10 read *wiſheſt*.
—— 288 l. 11 read *carrieth*.
—— 316 l. 9 read *a diſtreſſed durwaiſh*.
—— 321 l. 9 read *are preferable to bread and lamb received from the hand of the head man of the village*.

There are alſo a few errors in the punctuation, which the reader is requeſted to correct.

مقدمه

گلستان

شیخ مصلح الدین سعدی شیرازی

PREFACE

TO THE

GÛLISTÂN

OF

MUSLE-HUDDEEN SHAIK SÂDY,

OF SHEERÁZ.

بسم الله الرحمن الرحيم

منت خداي را عزّوجلّ كه طاعتش موجب قربتست و بشكر اندرش مزيد نعمت هرنفسي كه فرو ميرود ممدّ حياتست وچون بر مي آيد مفرّح ذات پس درهرنفسي دو نعمت موجودست وبرهر نعمتي شكري واجب

بيت

از دست و زبان كه برآيد   كز عهدهٔ شكرش بدرآيد

اعملوا آل داود شكراً وقليلٌ من عبادي الشكورُ

قطعه

بنده همان به كه زتقصيرخويش   عذربدرگاه خدا آورد
ورنه سزاوار خداونديش   كس نتواند كه بجا آورد

باران رحمت بيحسابش همه را رسيده و خوان نعمت بيدريغش همه جا كشيده پردهٔ ناموس بندگان بگناه فاحش ندرّد و وظيفهٔ روزي بخطاي منكر نبرّد

IN THE NAME OF THE MOST MERCIFUL GOD.

Praiſe to the God of majeſty and glory, whoſe ſervice is the means of approach; and to offer him grateful acknowledgments, inſures an increaſe of bounty. Every breath when inhaled ſuſtaineth life, and when reſpired it exhilarates the body: conſequently every breathing includes two benefits, each of which demandeth a diſtinct acknowledgment. What hand or tongue can fulfil his praiſe? Sing praiſes ye poſterity of David, for few of my ſervants are grateful.—It is beſt for the ſervant to confeſs his weakneſs, and implore forgiveneſs at the court of heaven, ſince no one is able to fulfil his duty towards God. The rain of his infinite mercy refreſheth all places; and the table of his bounty is ſpread far and near. Amidſt the enormous ſins of his ſervants, he rendeth not the veil of their reputation; and during the commiſſion of atrocious offences, ceaſeth not to beſtow their daily bread.

قطعه

اي كريمي كه از خزانهٔ غيب گبر و ترسا وظيفه خور داري
دوستان را كجا كني محروم تو كه با دشمنان نظر داري

فراش باد صبارا گفته تا فرش زمردين بگسترد و دايه ابر بهاري را فرموده تا بنات نبات را در مهد زمين بپرورد و درختان را بخلعت نوروزي قباي سبز ورق در بر كرده و اطفال شاخ را بقدوم موسم ربيع كلاه شكوفه بر سر نهاده و عصارهٔ نائي بقدرتش شهد فايق شده و تخم خرما بتربيتش نخل باسق گشته

قطعه

ابر و باد و مه و خورشيد و فلك در كارند
تا تو ناني بكف آري و بغفلت نخوري
همه از بهر تو سرگشته و فرمان بردار
شرط انصاف نباشد كه تو فرمان نبري

در خبرست از سرور كائنات و فخر موجودات و رحمت عالميان و

O merciful God, who out of thine hidden treaſures affordeſt daily ſuſtenance to the Guebre and the infidel; how canſt thou exclude thy friends, thou who deigneſt thus favourably to regard thine enemies. He commandeth his chamberlain the zephyr to ſpread the emerald carpet, and ordereth the vernal clouds to foſter the infant plants in the cradle of the earth. He clotheth the bodies of the trees with verdant foliage, the feſtal garments of ſpring, and in celebration of the return of that ſeaſon, crowneth the youthful branches with garlands of bloſſoms. By his power, the juice of the cane is converted into delicious honey; and by his diſcipline, the kernel of the date becometh a lofty tree. Clouds and wind, the moon, the ſun and the ſky are all buſied, that thou, O man, mayeſt obtain thy bread, and eat it not in neglect. For thy ſake, all theſe revolve and are obedient: it is not therefore conſiſtent with the rules of juſtice that thou only ſhouldeſt not obey. There is a tradition of the chief of created beings, the moſt noble of exiſtences, the mercy of the univerſe,

صفوت آدمیان وتتمه دور زمان محمد مصطفی علیه الصلوة والسلام

بیت

شفیع مطاع نبی کریم   قسیم جسیم بسیم وسیم

بیت

چه غم دیوار امت را که باشد چون تو پشتیبان
چه باک از موج بحر آن را که باشد نوح کشتیبان

نظم

بلغ العلی بکماله   کشف الدجی بجماله
حسنت جمیع خصاله   صلوا علیه و آله

که هرگه که یکی از بندگان گنهکار پریشان روزگار دست انابت بامید اجابت بدرگاه حق جل وعلا بردارد ایزد تعالی در وی نظر نکند بازش بخواند باز اعراض کند بازش بتضرع وزاری بخواند حق سبحانه تعالی گوید یا ملایکتی قد استحییت من عبدی ولیس له رب غیری فقد غفرت له دعوتش را اجابت کردم وحاجتش را بر آوردم که از بسیاری دعا و

the pureſt of mankind, and completion of the revolution of ages,. Mohammed Muſtafa (upon whom be bleſſing and peace) the interceſſor, the obeyed, the gracious prophet, the bountiful, the majeſtic, the affable, the ſealed. Why ſhould the wall of the faithful ſuffer anxiety, which has ſuch a ſupporter? Why ſhould he dread the waves of the ſea, who hath Noah for his pilot. His perfections procured him exaltation, his comelineſs diſpelled the darkneſs, liberal are all his endowments, bleſſing be on him and on his race. *The tradition is this.* That when a ſinful ſervant, conſcious of his guiltineſs, lifteth up the hands of repentance, in hopes of obtaining pardon at the court of the juſt, the glorious and ſublime being; the Almighty regardeth him not: again he ſupplicates, and is again diſregarded: once more he prayeth with humility and ſorrow, and then the juſt God ſaith. "O my angels of a truth I am aſhamed on behalf of my ſervant, who hath no other "Providence than myſelf, and therefore verily do I pardon him. I have heard his prayer, and "have granted his petition; becauſe I am aſhamed of the exceſſive imploration and ſorrow of my "ſervant."

زاري بنده شرم هميـــدارم

بيت

كرم بين و لطف خداوند گار   گنه بنده كردست و او شرمسار

عاكفان كعبهٔ جلالش بتقصير عبادت معترفند كه ما عبدناك
حق عبادتك و واصفان حليهٔ جمالش بتحير منسوب كه ما عرفناك
حق معرفتك

قطعه

گر كسى وصف او ز من پرسد   بي دل از بى نشان چه گويد باز
عاشقان كشتگان معشوقند   بر نيايد ز كشتگان آواز

يكي از صاحبدلان سر بجيب مراقبه فرو برده بود و در بحر
مكاشفه مستغرق شده انگاه كه ازان حالت باز آمد يكي از
اصحاب بطريق انبساط گفت ازان بوستان كه تو بودي مارا چه
تحفه كرامت آوردي گفت بخاطر داشتم كه چون بدرخت گل
برسم دامني پر كنم هديه اصحاب را چون برسيدم بوي گلم چنان

Behold the mercy and kindneſs of God, he is himſelf aſhamed that his ſervant hath ſinned! Thoſe who conſtantly reſide at the temple of his glory, confeſs the inſufficiency of their worſhip, ſaying, "We have not worſhipped thee in the manner that thou oughteſt to be ſerved." And they who would deſcribe the form of his beauty, are rapt in amazement, declaring "We have not known thee as thou oughteſt to be known." If any one ſhould require me to deſcribe him, how ſhall the diſheartened deſcribe that which hath no form? The lovers are ſlain by the beloved, and no voice proceedeth from the dead. A devout man in deep contemplation with his head reclined on the boſom of meditation, was immerſed in the ocean of viſion.—When he recovered from that ſtate, one of his companions by way of pleaſantry ſaid.—"What miraculous preſent have you brought me from this garden, which you have "been viſiting?" He anſwered "It was my intention, that when I reached the roſe buſh, I would "fill my lap with flowers, for preſents to my friends; but when I came to the ſpot, the odour ſo

مست كرد كه دامنم از دست برفت

نظم

اي مرغ سحر عشق ز پروانه بياموز   كان سوخته را جان شد و آواز نيامد
اين مدعيان در طلبش بي خبرانند   كان را كه خبر شد خبري باز نيامد
اي برتر از خيال و قياس و گمان و وهم   وز هرچه گفته اند شنيده ايم و خوانده ايم
مجلس تمام گشت و بآخر رسيد عمر   ما همچنان در اول وصف تو مانده ايم

محامد پادشاه اسلام خلد الله ملكه ذكر جميل سعدي كه در افواه
عوام افتاده است و صيت سخنش كه در بسيط زمين رفته و قصب
الجيب حديثش كه همچو شكر مي خورند و رقعه منشاتش كه
چون كاغذ زر مي برند بر كمال فضل و بلاغت او حمل نتوان كرد
بلكه خداوند جهان و قطب دايرهٔ زمان قايم مقام سليمان ناصر اهل

" overpowered my ſenſes, that my ſkirt dropt out of my hands." O bird of the deſert learn thou love of the moth, who being burnt, expireth without a ſigh. They who pretend to be informed, are ignorant, for they who have known him, have not yet recovered their ſenſes. O thou art beyond the reach of imagination, conjecture or thought; ſurpaſſing all that has been related, and excelling every thing that I have heard or read. The banquet is concluded, and the period of life is arrived: I continue deſcribing thee the ſame as at the commencement.

THE VIRTUES OF THE MONARCH OF ISLAMISM, MAY GOD PERPETUATE HIS REIGN.

The favourable mention of Sâdy which has fallen from the mouths of people in general, and the fame of his ſayings that has ſpread over the whole ſurface of the globe, ſo that the words of his friendly pen are eaten like ſugar; and the value given to his ſcraps of writings, inſomuch that they paſs current like bills of exchange: all this cannot be aſcribed to the perfection of his own merit and eloquence, but is owing to the monarch of the earth, who is the axis of the revolution of time, the repreſentative of Solomon, the defender of the faithful,

ایشان شاهنشاه معظم اتابک اعظم مظفرالدین ابوبکر بن سعد بن
زنگي ظل الله في ارضه رب ارض عنه وارضه بعین عنایت نظر
کرده است و تحسین بلیغ فرموده و ارادت صادق نموده لاجرم
کافهٔ انام از خواص و عوام بمحبت او گرائیده اند که الناس علي
دین ملوکهم

رباعي

زانگه که ترا بر من مسکین نظرست   آثارم از آفتاب مشهور ترست
گر خود همه عیبها بدین بنده درست   هر عیب که سلطان به پسندد هنرست

نظم

گلي خوشبوی در حمام روزي   رسید از دست محبوبي بدستم
بدو گفتم که مشکي یا عبیري   که از بوی دلاویز تو مستم
بگفتا من گلِ ناچیز بودم   ولیکن مدتي با گُل نشستم
کمالِ همنشین در من اثر کرد   وگرنه من همان خاکم که هستم

the mighty king of kings, the illuſtrious Atabuk Mozuffaruddeen Aboobukr, the ſon of Sâd, the ſon of Zungy, the ſhadow of God on earth; approve him O Lord and grant his deſires. He regarded me with the eye of kindneſs, loaded me with commendation, and ſhewed a ſincere attachment; and therefore, for his ſake, perſons of all deſcriptions have taken a fancy to me: for mankind readily adopt the ſentiments of their King. From the time that you have looked kindly on my humble ſtate, my merits are more manifeſt than the ſun.—If your ſervant was made up of defects, every fault that the Sultan might commend would be conſtrued into an excellence. One day in the bath a piece of perfumed clay came to me from the hand of a friend, I ſaid to it, "Art thou muſk, or "an artificial compound of ſweets? for I am charmed with thy delightful odour." It anſwered "I "was a worthleſs piece of clay, but having for a ſeaſon aſſociated with the roſe, the virtue "of my companion was communicated to me; otherwiſe I am the ſame identical earth that I was at "firſt."

اللهم متع المسلمین بطول حیاته وضاعف ثواب جمیله وحسناته
وارفع درجة اودّایه وولاته ودمّر علی اعدایه وشناته
بما تلی فی القرآن من آیاته اللهم آمن بلده واحفظ ولده

نظم

لقد سعد الدنیا به دام سعده وایده المولی بالویته النصر
کذلک تنشا لینة هو عرقها وحسن نبات الارض من کرم البذر

ایزد تعالی وتقدس خطهٔ پاک شیراز را بهیبت حاکمان عادل
وهمت عالمان عامل تا زمان قیامت در امان سلامت نگاه دارد

نظم

ندانی که من در اقالیم غربت چرا روزگاری بکردم درنگی
برون رفتم از تنگ ترکان که دیدم جهان درهم افتاده چون موی زنگی
همه آدمی زاده بودند لیکن چو گرگان بخونخوارگی تیزچنگی

O God! bestow happiness on the Moslems by a long contipuance of his life; increase the reward of his virtues, and perfections; exalt the dignity of his friends and of his governors; and send destruction on his avowed and secret foes, for the sake of those sayings recorded in the verses of the Koran. O Lord! protect his kingdom, and be thou the guardian of his son.—Of a truth the world enjoys happiness through his means, may his own good fortune be perpetual, and may God befriend him with the standard of victory; in such wife, may the branch also flourish of which the king is the root; since the goodly produce of the soil dependeth on the excellency of the seed. May the most mighty and holy God preserve the land of Sheerâz in perfect peace until the day of resurrection, through dread of the justice of its governors, and by the blessings entailed on those who act conformably to wisdom. Know you not, why I delayed some time abroad on my travels. I departed out of dread of the Turks for I beheld the country in disorder, like the hair of an Ethiopian. Their form was human; but like wolves their claws were reeking in blood?

درون مردمي چون ملک نيک محضر   برون لشکري چون هزبران جنگي
چو باز آمدم کشور آسوده ديدم   پلنگان رها کرده خويِ پلنگي
چنان بود در عهد اول که ديدم   جهان پُر ز آشوب و تشويش و تنگي
چنين شد در ايام سلطان عادل   اتابک ابوبکر بن سعد زنگي

نظم

اقليم پارس را غم از آسيب دهر نيست   تا بر سرش بود چو تويي سايهٔ خدا
امروز کس نشان ندهد در بسيط خاک   مانند آستان درت مامن رضا
بر تست پاس خاطر بيچارگان و شکر   بر ما و بر خداي جهان آفرين جزا
يارب ز باد فتنه نگهدار خاک پارس   چندانکه خاک را بود و باد را بقا

سبب تاليف کتاب گلستان

يکشب تامل ايام گذشته ميکردم و بر عمر تلف کرده تاسف ميخوردم و سنگ سراچهٔ دل را بالماس آب ديده مي سفتم و اين بيتهاي مناسب حال خود مي گفتم

Within the city were men with minds virtuous as angels, and without was an army of warlike lions. On my return I found the land at peace; the tigers having forſaken their ſavage diſpoſitions. Thus at firſt, I beheld the world full of tumult, ſorrow, and ſtrife, and it has changed to its preſent happy ſtate in the reign of the juſt monarch Atabuk Aboobukr Ben Sad Zungy. The land of Perſia is in no danger of ſuffering diſtreſs, ſo long as it is governed by one like thyſelf, who art the ſhadow of God. At this day, no one can point out on the ſurface of the earth an aſylum of comfort like the threſhold of thy gate. It is thy duty to ſupport the helpleſs, and it behooveth us to offer up grateful acknowledgments, whilſt the reward is with God, the creator of the univerſe. O God preſerve the land of Perſia from the ſtorms of ſtrife, as long as the earth and the air ſhall endure.

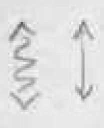
THE CAUSE OF WRITING THE GÛLISTÂN.

One night I was reflecting on the time which had elapſed, and lamenting that ſo much of my life was ſpent; I pierced the ſtony manſion of my heart with adamantine tears, and repeated the following lines as applicable to my condition.



مثنوي

هردم از عمر میرود نفسي   چون نگه میکنم نماند بسي
اي که پنجاه رفت و در خوابی   مگر این پنج روز دریابي
خجل آنکس که رفت و کار نساخت   کوس رحلت زدند و بار نساخت
خواب نوشین بامداد رحیل   باز دارد پیاده را ز سبیل
هر که آمد عمارتي نه ساخت   رفت و منزل بدیگري پرداخت
وان دگر پخت همچنین هوسي   وین عمارت بسر نبرد کسي
یار ناپایدار دوست مدار   دوستي را نشاید این غدار
نیک و بد چون همي بباید مرد   خنک آن کس که گويِ نیکي برد
برگ عیشی بگور خویش فرست   کس نیارد ز پس ز پیش فرست
عمر برفست و آفتاب تموز   اندکي ماند و خواجه غره هنوز
اي تهي دست رفته در بازار   ترسمت برنیاوري دستار
هر که مزروع خود خورد بخوید   وقت خرمنش خوشه باید چید



In every moment of thy life a breath is expended, ſo that what remaineth is but of ſmall account. Alas! thou haſt ſpent fifty years in ſleep, excepting theſe five days that thou haſt been awakened to reflection. Shame on that man who departed without finiſhing his work; who when the drum was beaten for marching, had not made up his burthen. Sweet ſleep on the day of marching, with holds the traveller from his way. Every one who came erected a new fabric; he departed, and evacuated the tenement for another to enter; and this, in like manner, formed new ſchemes; but no one ever finiſhed the building. Place no reliance on an unſteady friend, the liar deſerveth not belief. Since both the good and the bad muſt die, happy is that man who carries off the ball of virtue.* Send to your own tomb the proviſions for the journey; no one will bring them after you, therefore diſpatch them before your departure. Life is ſnow, and the ſummer ſun advanceth: only a ſmall part remaineth unmelted, art thou yet ſlothful! you who have gone empty handed to market, I fear will not return with a full napkin. Whoſoever eateth his wheat before it is ripe, muſt glean ears of corn at the time of harveſt.

* Alluding to the game of Chowgong, or the Mall.

پند سعدی بگوش جان بشنو   ره چنین است مرد باش و برو

بعد از تامل این معني مصلحت آن دیدم که درنشیمن عزلت نشینم و دامن از صحبت فرا خود چینم و دفتر از گفتهاي پریشان بشویم و من بعد پریشان نگویم

بیت

زبان بریده بکنجي نشست صم و بکم
به از کسي که زبانش نباشد اندر حکم

تایکي از دوستان که درکجاوه انیس من بودي و درحجره جلیس برسم قدیم از در درآمد چندانکه نشاط ملاعبت و بساط مراغبت گسترد جوابش نگفتم و سر از زانوي تعبد بر نگرفتم رنجیده نگه کرد و گفت

قطعه

کنونت که امکان گفتار هست   بگواي برادر بلطف وخوشي
که فردا چو پیک اجل دررسد   بحکم ضرورت زبان درکشي

Liſten attentively to the admonition of Sâdy; the road is ſuch as I have deſcribed it, be of good cheer, and proceed on your journey. After deliberating on the ſubject, it appeared to me adviſeable, that I ſhould make choice of retirement, and withdrawing myſelf from ſociety, eraſe from the tablet of my memory all vain words, and refrain from converſation.

One deprived of the faculty of ſpeech, who ſitteth in a corner deaf and dumb, is preferable to him who cannot govern his tongue. At length one of my friends, the intimate and familiar partner of my travels, and companion of my cell, entered the door, and accoſted me after his uſual manner; but in return for all his pleaſantry and mirth, and inclination to familiar intercourſe, I gave no anſwer, nor raiſed up my head from the knees of adoration. He looked diſpleaſed and ſaid, "Whilſt you have the power of utterance, ſpeak, O my brother, "with favour and kindneſs, for to-morrow, when the meſſenger of fate arriveth, you will through ne- "ceſſity be ſilent."

يكي از متعلقان منش برحسب واقعه مطلع گردانيد كه فلان عزم كرده است و نيّت جزم كه بقيّهٔ عمر در دنيا معتكف نشيند و خاموشي گزيند اگر تواني سرخويش گير و راه مجانبت پيش گير گفتا بعزت عظيم وصحبت قديم كه دم بر نيارم وقدم بر ندارم مگر آنكه سخن گفته شود بر عادت مالوف وطريق معروف كه آزردن دوستان جهلست و كفارت يمين سهلست خلاف راه صوابست و عكس راي اولي الباب ذوالفقار علي در نيام و زبان سعدي در كام

قطعه

زبان در دهان اي خردمند چيست كليد در گنج صاحب هنر
چو در بسته باشد چه داند كسي كه جوهر فروش است يا پيله ور

قطعه

اگرچه پيش خردمند خاموشي ادبست
بوقت مصلحت آن به كه در سخن كوشي

One of my comrades informed him how matters ſtood, ſaying. " Such an one hath poſitively reſolved to ſpend the remainder of his life in devotion, and to obſerve ſilence; follow his example, if you are able, and keep him company." He replied. " I ſwear by the great God, and by our long uninter-" rupted friendſhip, that I will neither breath, nor ſtir a ſtep until he hath anſwered with his " accuſtomed freedom; for it is folly to diſtreſs our friends, when an inconſiderate oath can be eaſily " expiated. It is contrary to juſtice, and oppoſite to the ſentiments of the wiſe, that the ſword of Aly " ſhould remain in the ſcabbard, or that the tongue of Sâdy ſhould cleave to the roof of the mouth. " To what ſhall be likened the tongue in a man's mouth? It is the key of the treaſury of wiſdom: " when the door is ſhut, who can diſcover whether he deals in jewels or in ſmall ware? Altho' " in the eſtimation of the wiſe, ſilence is commendable, yet at a proper ſeaſon, free ſpeech is " preferable.

دو چیز طیرهٔ عقلست دم فرو بستن
بوقت گفتن و گفتن بوقت خاموشي

في الجمله زبان ازمکالمهٔ او درکشیدن قوّت نداشتم وروي ازمحاوره اوگردانیدن مروت نداشتم که یار موافق بود ومحبّ صادق

بیت

چو جنگ آوري باکسي درستیز
که ازوي گزیرت بود یا گریز

بحکم ضرورت سخن گفتیم وتفرج کنان بیرون رفتیم در فصل ربیع که صولت برد آرمیده بود و آوان دولت وَرد رسیده

بیت

پیراهن سبز بر درختان   چون جامهٔ عید نیکبختان

Two things " indicate an obſcure underſtanding, to be ſilent when we ought to converſe and to " ſpeak when we ſhould be ſilent." To be brief, I was not able to reſtrain my tongue from ſpeaking to him: I thought it inhuman to turn my face from him becauſe he was an agreeable and ſincere friend. When you determine to fight be ſure either that you are ſtronger than your adverſary, or that you have a ſwifter pair of heels. Thus through neceſſity I ſpoke; and went abroad in good humour. It was the ſeaſon of ſpring, the air was temperate and the roſe in full bloom. The veſtments of the trees reſembled the feſtive garments of the fortunate.

قطعه

اول آرد بهشت ماه جلالي   بلبل گوينده بر منابر قصبان
بر گل سرخ از نم افتاده لآلي   همچو عرق بر عذار شاهد غضبان

شب را ببوستان با يكي از دوستان اتفاق مبيت افتاد موضعي خوش و خرّم و درختان دلكش درهم گفتي كه خردهٔ مينا برخاكش ريخته وعقد ثريّا از تاكش درآويخته

قطعه

روضة ماء نهرها سلسال   دوحة سجع طيرها موزون
آن پر از لاله هاي رنگا رنگ   وين پر از ميوه هاي گوناگون
باد در سايهٔ درختانش   گسترانيده فرش بوقلمون

بامداد كه خاطر باز آمدن براي نشستن غالب آمد ديدمش دامني گل و ريحان و سنبل و ضيمران فراهم آورده و عزيمت شهر كرده گفتم گل بوستان را چنانكه داني بقائي نباشد و

It was midſpring, when the nightingales were chanting from the pulpits of the branches. The roſe decked with pearly dew, like bluſhes on the cheek of a chiding miſtreſs. It happened once, that I was benighted in a garden in company with one of my friends. The ſpot was delightful, the trees intertwined, you would have ſaid that the earth was bedecked with glaſs ſpangles, and that the knot of the Pleiades was ſuſpended from the branch of the vine. A garden with a running ſtream, and trees from whence birds were warbling melodious ſtrains; that filled with tulips of various hues; theſe loaded with fruits of ſeveral kinds. Under the ſhade of its trees the zephyr had ſpread the variegated carpet. In the morning when the deſire to return home overcame our inclination for remaining, I ſaw in his lap a collection of roſes, odoriferous herbs, and hyacinths which he had intended to carry to town. I ſaid, "You are not ignorant that the flower of the garden ſoon fadeth, and

عهد گلستان را وفائي نه وحکما گفته اند هرچه دير نپايد دلبستگي را نشايد گفتا پس چيست گفتم براي نزهت ناظران و فسحت حاضران کتاب گلستان توانم تصنيف کردن که باد خزان را بر ورق او دست تطاول نباشد وگردش زمان عيش ربيعش را بطيش خريف مبدّل نکند

مثنوي

بچه کار آيدت ز گل طبقي — از گلستان من ببر ورقي
گل همين پنج روز و شش باشد — وين گلستان هميشه خوش باشد

حالي که من اين سخن بگفتم از دامن گل بريخت و در دامنم آويخت الکريم اذا وعد وفا فصلي دو دران چند روز اتفاق در بياض افتاد در حسن معاشرت وآداب محاورت در لباسي که متکلمان را بکار آيد و مترسلان را بلاغت افزايد في الجمله از گل بوستان بقيتي موجود بود که کتاب گلستان تمام شد

" that the enjoyment of the rofe-bufh is but of a fhort continuance; and the fages have declared " that the heart ought not to be fet upon any thing that is tranfitory." He afked. " What " courfe is then to be purfued." I replied " I am able to form a book of rofes, which will " delight the beholders, and gratify thofe who are prefent; whofe leaves the tyrannic arm of the " autumnal blafts can never affect, nor injure the bloffoms of its fpring. What benefit will you " derive from a bafket of flowers ? carry a leaf from my garden; a rofe may continue in bloom " for five or fix days; but this rofe garden will flourifh for ever." As foon as I had uttered thefe words, he flung the flowers from his lap, and laying hold on the fkirt of my garment exclaimed. " When the beneficent promife, they faithfully difcharge their engagements." In the courfe of a few days, two chapters (one on the comforts of fociety, and the other containing rules for converfation*) were written out in my note book, in a ftyle that may be ufeful to orators, and improve the fkill of letter writers. In fhort, whilft the rofe was yet in bloom, the book entitled the Rofe Garden was finifhed: but it will be truly perfected on gaining a favourable reception at court, and

* The 7th and 8th chapters. *Surrey.*

و تمام آنکه شود بحقیقت که پسندیده آید در بارگاه شاه جهان پناه سایه کردگار و پرتو لطف پروردگار ذخر زمان کهف الایمان المؤيد من السماء عضد الدولة القاهره سراج الملة الباهرة جمال الانام مفخر الاسلام سعد بن اتابک الاعظم شاهنشاه المعظم مالک رقاب الامم مولی ملوک العرب والعجم سلطان البرّ والبحر وارث ملک سليمان مظفر الدين ادام الله تعالی اقبالهما و جعل کل خير مآلهما و بکرشمه لطف خداوندي مطالعه فرمايد

نظم

گر التفات خداونديش بيارايد
نگارخانهٔ چيني و نقش ارژنگيست
اميد هست که رويِ ملال در نکشد
ازين سبب که گلستان نه جايِ دلتنگيست
علي الخصوص که ديباچه همايونش
بنام سعد ابي بکر سعد بن زنگيست

when it obtains an indulgent peruſal from that Prince, who is the aſylum of the world, the ſhadow of the moſt high, the ray of providential beneficence, the treaſury of the age, the refuge of religion, the favourite of heaven, the mighty arm of the victorious empire, the lamp of the reſplendent religion, the moſt ſplendid of mankind, the aggrandizer of the faith, Sâd ſon of Atâbuk the great; that potent monarch, to whom nations bend the neck; lord paramount of the Kings of Arabia and Perſia; ſovereign of land and ſea; inheritor of the throne of Solomon, Mozuffuruddeen, may God perpetuate the good fortune of both, and proſper all their righteous undertakings. If ornamented with the ſovereign's approbation, it is a gallery of China paintings, and the deſigns of Urzung* I truſt that he will not look diſſatisfied, ſince the roſe garden is not a fit place for diſpleaſure; and more eſpecially as its fortunate preface is inſcribed to Sâd Aboobukr Ben Zungy.

* The paintings of the impoſtor Mani.

ذكر امير كبير فخر الدين ابوبكر بن ابونصر

ديگر عروس فكر من از بي جمالي سر برنيارد و ديدهٔ ياس از پشت پاي خجالت برندارد و در زمرهٔ صاحب جمالان متجلّي نشود مگر آنكه مجلّي گردد بزيور قبول امير كبير عالم عادل مويد مظفر علي الاعداء ظهير سرير سلطنت مشير تدبير مملكت كهف الفقرا ملاذ الغربا مربي الفضلا محب الاتقيا افتخار آل فارس يمين الملك ملك الخواص فخر الدولة والدين غياث الاسلام والمسلمين عمدة الملوك والسلاطين ابوبكر بن ابونصر اطال الله عمره واجل قدره و شرح صدره و ضاعف اجره كه ممدوح اكابر آفاقست و مجمع مكارم اخلاق

بيت

هركه در سايهٔ عنايت اوست گنهش طاعتست و دشمن دوست

بر هريكي از ساير بندگان و حواشي خدمتي معين ست كه اگر در اداي آن برخي تهاون و تكاسل روا دارند

CELEBRATION OF THE GREAT AMEER, THE FORTUNATE FUKRRŮDDEEN, ABOOBUKR BEN ABOO NUSR.

Once more the bride of my imagination, confcious of her want of beauty raifeth not her head, but in a defponding mood modeftly looks down upon her feet, not venturing to make her appearance in the affembly of beautiful youths, unlefs fhe be decked with the jewels of approbation from the great Ameer, who is learned and juft, affifted by heaven, the conqueror of his enemies, the fupport of the throne of empire, counfellor of the ftate, the afylum of the indigent, and refuge of the ftranger, the patron of the learned, and friend of men of piety, the glory of the Perfian race, and ftrength of the arm of empire; of royal endowments, the glory of the ftate and of religion, the fuccour of the faith and of the faithful, the confident of Kings and Emperors, Aboobukr Ben Aboo Nufr, may God prolong his life, increafe his dignity, enlighten his breaft, and augment his reward; for he is celebrated amongft all the nobles of the earth, and is the confluence of laudable actions. Whofoever enjoyeth the fhadow of his kindnefs his fin is pardoned, and his enemy becometh his friend. Every other individual fervant and domeftic hath fome duty appointed him, in the performance of which fhould he be fomewhat negligent or flothful,

هراینه در معرض خطاب آیند و محل عتاب مگر برین طایفه
درویشان که شکر نعمت بزرگان برایشان و ذکر جمیل و دعای
خیر واداي چنین خدمتي در غیبت اولیترست که در حضور که
این بتصنع نزدیکست وآن از تکلف دور و باجابت مقرون

نظم

پشت دوتاي فلک راست شد از خرمي
تا چوتو فرزند زاد مادر ایام را
حکمت محض است اگر لطف جهان آفرین
خاص کند بندهٔ مصلحت عام را
دولت جاوید یافت هرکه نیکونام زیست
کز عقبش ذکر خیر زنده کند نام را
وصف تراگر کنند ورنکنند اهل فضل
حاجت مشاطه نیست روي دلارام را

he would most certainly incur displeasure and reprehension, but for the class of Durwaishes whose duty it is to be grateful for the kindness of their superiors, to celebrate their virtues, and to implore blessings for them; such service is better performed when absent than when present, because in the latter case their behaviour may border on speciousness, whilst the other is void of ceremony and more acceptable. The sky's incurvated back became straight thro' delight when dame nature brought forth a son like thee.—It is a pure instance of divine mystery when the creator of the universe out of his benevolence distinguishes a servant for the instruction of mankind. He hath obtained immortality, whose fame liveth, because after his departure the renown of his virtue insures existence to his name. It is matter of indifference, whether the learned praise thee or not, for the face of a beloved mistress requireth not the art of the tire woman.

عذر تقصیر خدمت و موجب اختیار عزلت

تقصیر و تقاعدی که در مواظبت خدمت بارگاه خداوندی میرود بنابر آنست که طایفهٔ حکماء هند در فضیلت بزرجمهر سخن میگفتند آخر جز این عیبش ندانستند که در سخن گفتن بطیست یعنی درنگ بسیار میکند مستمع بسی منتظر باید تا وی تقریر سخن کند بزرجمهر بشنید و گفت اندیشه کردن که چه گویم به از پشیمانی خوردن چرا گفتم

مثنوی

سخندان پرورده پیر کهن   بیندیشد انگه بگوید سخن
مزن بی تامل بگفتار دم   نکو گوئی گر دیر گوئی چه غم
بیندیش و انگه بر آور نفس   وزان پیش بس کن که گویند بس
بنطق آدمی بهتراست از دواب   دواب از تو به گر نگوئی صواب

تکیف در نظر اعیان خداوندی عز نصره که مجمع اهل دل

EXCUSE FOR THE OMISSION OF PERSONAL SERVICE; AND THE CAUSE OF CHOOSING RETIREMENT.

My deficiency and backwardneſs in the ſtrenuous diſcharge of perſonal ſervice at the palace of ſovereignty, reſembles the ſtory told of Buzerchemeher; how that when a number of the ſages of Hind were diſcourſing of his virtues, they could diſcover in him only this fault, that he heſitated in his ſpeech, ſo that his hearers were kept a long time in ſuſpenſe before he delivered his thoughts. Buzerchemeher over-heard their converſation and obſerved. " It is better to deliberate before I ſpeak than to repent of what I have ſaid." Old men of experience who know the value of words, reflect, and then ſpeak. Expend not your breath in talking idly; ſpeak to the purpoſe, and mind not if your delivery ſhould be ſlow. Firſt think and then ſpeak, but ſtop before they ſay it is enough. Man excelleth the brute creation by the faculty of ſpeech; but you are beneath the brute if you make an improper uſe of that gift. How then could I venture to make my appearance in the aſſembly of grandees of ſovereignty, the confluence of men of piety



است و مرکز علمای متبحر اگر در سیاقت سخن دلیری کنم شوخی کرده باشم و بضاعت مزجات بحضرت عزیز آورده و شبه در بازار جوهریان جوی نیارد و چراغ پیش آفتاب پرتوی ندارد و منارهٔ بلند در دامن کوه الوند نماید پست

مثنوی

هر که گردن بدعوی افرازد — دشمن از هر طرف بدو تازد
سعدی کافتاده است آزاده — کس نیاید بجنگ افتاده
اول اندیشه وانگهی گفتار — پای پیش آمده است پس دیوار
نخل بندم ولی نه در بوستان — شاهدم من ولی نه در کنعان

لقمان حکیم را گفتند حکمت از که آموختی گفت از نابینایان که تا جای نه بینند پای نه نهند قدم الخروج قبل الولوج مصراع مردیت بیازمای آنگهی زن کن

and the center of profound ſcholars; where, if in the courſe of converſation, I ſhould feel animated, I might be preſumptuous. Small is the capital ſtock which I could produce before the Vizier: glaſs beads amongſt jewellers are not worth a barley corn; a lamp in the face of the ſun emitteth not a ray of light; and a lofty turret at the foot of mount Alwund appears diminutive. Whoſoever ſtretcheth out his neck claiming conſequence, is beſet by enemies from all quarters. Sādy lies proſtrate, freed from worldly deſires, no man attempteth to combat with one who is down on the ground. Conſideration ſhould precede ſpeech; they firſt lay the foundation, and then build the wall. I underſtand making artificial flowers, but am not a profeſſed gardener! I ſell a beauty but not in Canaan.* They aſked Locman, of whom he had learned philoſophy: he anſwered "of the blind, becauſe they never advance a ſtep, until they have tried the ground."— Try your way before you ſtir your foot. Be aſſured of your manhood, and then marry.

* Alluding to Joſeph, who on account of his beauty was ſtiled the moon of Canaan.

نظم

گرچه شاطر بود خروس بجنگ   چه زند پیش باز روئین چنگ

گربه شیر است در گرفتن موش   لیک موش است در مصاف پلنگ

اما باعتماد وسعت اخلاق بزرگان که عوایب زیردستان بپوشند در افشای جرایم کهتران نکوشند کلمهٔ چند بر سبیل اختصار از نوادر و آثار و حکایات و اشعار و سیر ملوک ماضی درین کتاب درج کردیم و برخی از عمر گرانمایه بر وخرج موجب تصنیف کتاب گلستان این بود و بالله التوفیق

قطعه

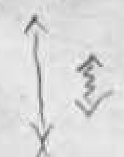
بماند سالها این نظم و ترتیب   ز ما هر ذره خاک افتاده جای

غرض نقشیست کز ما باز ماند   که هستی را نمی بینم بقای

مگر صاحبدلی روزی برحمت   کند در کار درویشان دعای

امعان نظر در ترتیب کتاب و تهذیب ابواب ایجاز سخن مصلحت دید تا مر این روضهٔ رعنا و حدیقهٔ علیا چون بهشت باب

Although the cock is dauntleſs in battle, yet to what purpoſe ſhall he ſtrike againſt a hawk with brazen talons? The cat is a tiger in ſeizing the mouſe; but is herſelf a mouſe when engaged with the tiger.



But relying on the liberal diſpoſition of the great, who ſhut their eyes on the defects of the humble, and ſtrive not to expoſe the faults of inferiors, I have in a ſummary form compriſed in this book morals and choice tales, embelliſhed with verſes and relations of meritorious deeds of Kings: in collecting materials for which, I have ſpent a conſiderable part of my life. Theſe were my reaſons for writing the Gûliſtân. May God favor me with his aid! Theſe verſes and recitals will laſt for years, when every particle of duſt of which I am compounded, will be diſperſed. The intention in drawing this picture is, that it may remain after me; ſeeing that exiſtence is fleeting, unleſs a devout perſon ſhould one day, out of compaſſion, beſtow his bleſſing on the works of the Durwaiſhes. Having maturely deliberated on the general arrangement of the book, the order of the chapters and abridging the ſtile of the language, it ſeemed adviſable that this verdant garden, planted like paradiſe, ſhould alſo reſemble it by having eight gates;

اتفاق افتاد ازین سبب که مختصر آمد تا بملالت نینجامد

باب اول در سیرت پادشاهان

باب دوم در اخلاق درویشان

باب سیوم در فضیلت قناعت

باب چهارم در فواید خاموشي

باب پنجم در عشق جواني

باب ششم در ضعف وپيري

باب هفتم در تاثیر تربیت

باب هشتم در آداب صحبت

تاریخ کتاب

دران مدت که ما را وقت خوش بود

ز هجرت شش صد و پنجاه و شش بود

مراد ما نصیحت بود گفتیم

حوالت با خدا کردیم و رفتیم

and I abridged the work that it might not be thought tedious.

Chap. 1 On the morals of Kings.
—— 2 On the morals of Durwaifhes.
—— 3 On the excellency of contentment.
—— 4 On the advantage of filence.
—— 5 On love and youth.
—— 6 On weaknefs and old age.
—— 7 On the force of education.
—— 8 Rules for conduct in life.

Date of the book. At the time when I enjoyed a cheerful mind, in the year fix hundred and fifty-fix of the Hejira Æra; * my defign was to give advice and I have fpoken accordingly. I committed the work to God, and departed.

* A. D. 1258.

گلستان

باب اوّل در سیرت ملوک

حکایت ۱

باد شاهي را شنيدم كه بكُشتن اسيري اشارت كرد بيچاره درآن حالت نوميدي بزباني كه داشت ملك را دشنام دادن گرفت و سقط گُفتن كه گفته اند هركه دست ازجان بشويد هرچه دردل دارد بگويد

بيت

اذا يئس الانسان طال لسانه   كسنّور مغلوب يصول علي الكلب

بيت

وقت ضرورت چو نماند گريز   دست بگيرد سر شمشير تيز

ملك پُرسيد كه چه ميگويد يكي ازوزراي نيك محضر گفت اي خداوند ميگويد كه والكاظمين الغيظ والعافين عن الناس والله يحبّ المحسنين ملك رابرو رحم آمد وازسر خون او درگذشت وزير ديگر كه ضدّ او بود گفت ابناي جنس مارا نشايد كه درحضرت

THE GÛLISTÂN.

CHAPTER THE FIRST.

ON THE MORALS OF KINGS.

TALE I.

I have heard, that a certain monarch having commanded a captive to be put to death, the poor wretch, in a fit of deſpair, began to abuſe and reproach the King, in his own language; according to the ſaying " Whoſoever waſheth his hands of life, uttereth whatever is in his heart. " A man without hope ſpeaketh boldly; as the cat when driven to deſpair, ſeizeth the dog: in " the time of need, when it is impoſſible to eſcape, the hand graſpeth the ſharp edged ſword." The King aſked " What doth he ſay" One of the Viziers, who was of a benevolent diſpoſition, replied; " O my Lord, he ſaid, the Almighty befriendeth him who ſtifleth his anger and is merciful to his fellow creatures. " The king had compaſſion on him and ſpared his life. Another Vizier, of a contrary temper, ſaid," It becometh not perſons of our rank

پادشاهان جز براستي سخن گفتن اين ملك را دشنام داد وناسزا گفت ملك روي ازين سخن درهم كشيد وگفت مرا اين دروغ وي پسنديده ترآمد ازين راست كه تو گفتي كه آنرا روي در مصلحتي بود واين را بنا بر خبث وحكما گفته اند دروغ مصلحت آميز به از راست فتنه انگيز

بيت

هركه شاه آن كند كه او گويد   حيف باشد كه جز نكو گويد

حكمت

بر طاق ايوان فريدون نوشته بود

مثنوى

جهان اي برادر نماند بكس   دل اندر جهان آفرين بند وبس
مكن تكيه بر ملك دنيا وپشت   كه بسيار كس چون تو پرورد وكشت
چو آهنگ رفتن كند جان پاك   چه بر تخت مردن چه بر روي خاك

to ſpeak any thing but truth in the preſence of monarchs; that man reviled the King, and ſpoke indecently." The King was diſpleaſed at his ſpeech, and ſaid, "I am more ſatisfied with that falſehood, than with this truth, which you have uttered; becauſe that was well intended, and this is founded on malignity; and the ſages have declared, that falſehood mixed with good advice, is preferable to truth tending to excite ſtrife. "When a King is guided by the advice of another, woe be unto him if he ſpeaketh any thing but good. On the portico of the hall of Feredoon was written, The world, O my brother, continueth not to any one, place your affections on the creator of the univerſe, and that will ſuffice. Make no reliance, neither reſt upon the kingdom of this world; ſeeing how many like yourſelf it hath nouriſhed and killed." When the pure ſoul is about to depart, what is the difference between expiring on a throne or on the bare ground.

حکایت ۲

یکي از ملوک خراسان سلطان محمود سبکتگین را بخواب دید بعد از وفات او بصد سال که جمله وجود او ریخته بود و خاک شده مگر چشمان او که همچنان در چشم خانه همي گردیدند و نظر میکردند سایر حکما از تاویل آن عاجز ماندند مگر درویشي که خدمت بجاي آورد و گفت هنوز نگرانست که ملکش با دیگرانست

نظم

بس نامور که زیر زمین دفن کرده اند
کز هستیش بروي زمین یک نشان نماند
وان پیر لاشه را که سپردند زیر خاک
خاکش چنان بخورد کزو استخوان نماند
زنده است نام فرخ نوشیروان بخیر
گرچه بسي گذشت که نوشیروان نماند
خیري کن اي فلان و غنیمت شمار عمر
زان پیشتر که بانگ بر آید فلان نماند

TALE II.

One of the Kings of Khorafan faw in a dream Sultan Mahmood Sebuktegeen, an hundred years after his death, when the whole of his body had fallen into pieces and become duft, excepting his eyes which moved in the fockets and looked about. All the Philofophers were at a lofs to explain the meaning, excepting a Durwaifh who after making his obeifance faid. " He is ftill looking about, becaufe his Kingdom is poffeffed by others." Many men of renown whom they have buried in the ground, have not left any traces of their exiftence on the furface of the earth. That old corpfe which they had depofited in the grave, his duft is fo decayed that not a fingle bone of him remains. The happy name of Nufhirvan ftill exifts through his liberality, although a long feafon hath elapfed fince his departure. Do good, O man, and account your life as gain, before the report is fpread that fuch an one is no more.

حکایت ۳

ملک زاده را شنیدم که کوتاه بود وحقیر و دیگر برادرانش بلند و خوبروی باری پدرش بکراهیت واستخفاف در وی نظر کرد پسر بفراست دریافت وگفت ای پدر کوتاه خردمند به از نادان بلند نه هرچه بقامت مهتر بقیمت بهتر الشاة نظیفةٌ والفیل جیفةٌ

بیت

اقل جبال الارض طور وانه لاعظم عند الله قدرًا ومنزلا

قطعه

آن شنیدی که لاغرِ دانا گفت روزی باابلهِ فربه
اسپ تازی اگر ضعیف بود همچنان از طویلهٔ خر به

پدر بخندید و ارکان دولت به پسندیدند و برادران بجان برنجیدند

نظم

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

TALE III.

I heard of a King's ſon, who was low in ſtature and ill favoured, whilſt all his brothers were tall and handſome. Once on a time, his father looked at him with diſguſt, which the ſon had ſagacity enough to diſcover, and ſaid. " O father! a ſhort man, who is wiſe, is preferable to him who is tall and ignorant. Not every thing is valued according to its height; the ſheep is clean, and the elephant an unclean animal. Sinai is one of the moſt inconſiderable mountains of the earth, but verily it is the greateſt before God in rank and dignity. Have you heard, what was ſaid one day by a wiſe lean man, to a fat blockhead? One Arab horſe, though lean is preferable to a ſtable full of aſſes." The father laughed, the courtiers applauded, and the brothers were mortified to the very ſoul. Until a man hath ſpoken, his defects and his ſkill are concealed.

هر بيشه گمان مبر که خاليست   شايد که پلنگ خفته باشد

شنيدم که آن مدت ملک را دشمن صعب روي نمود چون دو لشکر روي بهم آوردند اول کسيکه اسپ درميدان جهانيد آن پسر بود وگفت

قطعه

آن نه من باشم که روز جنگ بيني پشت من
آن منم کاندر ميان خاک وخون بيني سري
کانکه جنگ آرد بخون خويش بازي ميکند
روز ميدان آنکه بگريزد بخون لشکري

اين بگفت وبرسپاه دشمن زد چند از مردان کار ديده بينداخت چون پيش پدر آمد زمين خدمت ببوسيد وگفت

قطعه

اي که شخص منت حقير نمود   تا درشتي هنر نه پنداري

Imagine not every deſert to be empty, for perhaps a tiger may be there aſleep. I heard that at that time a powerful enemy appeared againſt the King, and when the two armies met, the firſt perſon who impelled his horſe into the action, was this young Prince calling out. " I am not him, whoſe back you ſhall ſee in the day of battle, but my head may be found in duſt and blood: for whoſoever fighteth the battle ſtaketh his own life; and he who flieth, ſporteth with the blood of his troops." Having thus ſaid he attacked the troops of the enemy, and overthrew ſeveral men of renown. When he came to his father, he bowed down to the earth and ſaid. " O ye to whom my form appeared contemptible, without conſidering the force of my valour,

اسپ لاغرمیان بکار آید   روز میدان نه گاوُ پرواری

آورده اند که سپاه دشمن بسیار بود واینان اندک طایفه آهنگ گریز کردند پسر نعره بزد وگفت اي مردان بکوشید تا جامهٔ زنان نپوشید سوارانرا بگفتن او تهور زیادت گشت و بیکبار حمله کردند شنیدم که دران روز بردشمن ظفر یافتند ملک سروچشمش ببوسید ودرکنارش گرفت وهرروز نظر بیش کرد تا ولي عهد خویش کرد برادران حسد بردند و زهر درطعامش کردند خواهرش از غرفه بدید دریچه برهم زد پسر دریافت و دست ازطعام باز کشید وگفت محالست که هنرمندان بمیرند و بي هنران جاي ایشان گیرند

بیت

کس نیاید بزیر سایهٔ بوم   ورهما از جهان شود معدوم

پدررا ازین حالت آگاهي دادند برادرانش رابخواند وگوشمالي بواجبي داد پس هریکي را از اطراف بلاد حصه مرضي معین کرد

in the day of battle, the flender fteed is ufeful and not the fattened ox." It is reported, that the enemy having many troops, and this fide but few, a body of the latter were giving way, upon which the Prince vociferated. " Exert yourfelves like men, that you may not wear the drefs of women." The troopers animated by this fpeech, joined in the general attack, and are reported to have gained the victory over the adverfary on that day. The King kiffed his head and eyes and folded him in his arms and his affection towards him encreafed daily, till at length he appointed him his fucceffor. The brothers became envious, and put poifon into his food. His fifter feeing this from a window, flapped to the fhutters, and he underftanding the fignal, withdrew his hand from the difh, and exclaimed. " If the wife fhould be deprived of life, it would be impoffible for the unfkilful to fupply their place. No one would go under the fhade of the owl, if the Homai was annihilated from the earth." They informed the father of the circumftances, who fent for the brothers, and after rebuking them properly, he gave to each of them a fuitable portion of his kingdom

تا فتنه بنشست ونزاع برخاست وگفته اند ده درویش در گلیمی
بخسپند و دو پادشاه در اقلیمی درنگنجند

قطعه

نیم نانی گر خورد مرد خدای   بذل درویشان کند نیم دگر
ملک اقلیمی بگیرد پادشاه   همچنان در بند اقلیمی دگر

حکایت ۴

طایفه دزدان عرب بر سر کوهی نشسته بودند و منفذ کاروان بسته و
رعیت بلدان از مکاید ایشان مرعوب و لشکر سلطان مغلوب بحکم
آنکه ملاذی منیع از قلهٔ کوهی بدست آورده بودند وملجا و
ماوای ساخته مدبران ممالک آن طرف در دفع مضرت ایشان مشورت
کردند اگر این طایفه برین نسق روزگاری مداومت نمایند مقاومت
ایشان ممتنع گردد

مثنوی

درختی که اکنون گرفتست پای   به نیروی شخصی برآید زجای

that all cause of strife and bickering might subside. "It has been observed that ten Durwaishes may sleep upon one blanket, but that one kingdom cannot contain two Kings." If a pious man eateth half a loaf of bread, he bestoweth the other half on the poor. If a King possesseth the dominion of a whole climate, he longeth to have the same enjoyment of another.

TALE IV.

A gang of Arabian robbers had assembled on the top of a mountain, and blocked up the road of the caravan. The inhabitants were distressed by their stratagems, and the troops of the Sultan overpowered; because the thieves, having possessed themselves of a fortress on the summit of the mountain, made this strong hold their fixed residence. The counsellors of the King's party consulted together, how to remove this grievance, because if they were suffered to continue any time in this state, they would become too powerful to be subdued. The tree that has only just taken root, may be pulled up by the strength of a man

ورش همچنان روزگاري هلي بگردونش از بيخ برنگسلي
سرچشمه شايد گرفتن بميل چو پر شد نشايد گذشتن بپيل

سخن برين مقرر شد كه يكي را بتجسس ايشان برگماشتند و فرصت نگاه داشتند تا وقتي كه بر قومي رانده بودند و بقعه خالي مانده تني چند از مردان واقعه ديده و جنگ آزموده را بفرستادند تا در شعب جبل پنهان شدند شبانگاه كه دزدان باز آمدند سفر كرده و غارت آورده سلاح بكشادند و غنايم بنهادند نخستين دشمني كه بر سر ايشان تاخت خواب بود چندانكه پاسي از شب بگذشت

بيت

قرص خورشيد در سياهي رفت يونس اندر دهان ماهي رفت

مردان دلاور از كمين بدر جستند و دست همه را يگان يگان بر كتف بستند بامدادان بدرگاه ملك حاضر آوردند همه را بكشتن

but ſhould it continue ſome time in that ſtate, it could not be eradicated even by a windlaſs. It is poſſible to ſtop the courſe of a ſpring with a bodkin, which when formed into a full ſtream, cannot be forded by an elephant. They came to the determination to ſend one as a ſpy, to watch the opportunity when the thieves ſhould be gone to attack a tribe, and the place evacuated. They detached a party of approved men, who concealed themſelves in the paſs of the mountains. In the evening, when the robbers returned from their expedition with their plunder, they laid aſide their weapons, and depoſited their ſpoil. The firſt enemy who attacked them was ſleep, about the end of the firſt watch of the night. The ſun's diſk paſſed into ſhadow, Jonas entered into the whale's belly. The gallant men ſprang out of the ambuſh, and pinioned the robbers one after another. In the morning they were brought to the palace, when the King gave orders for them all to be put to death.

اشارت فرمود اتفاقاً دران میان جوانی بود که میوهٔ عنفوان شبابش نو رسیده و سبزهٔ گلستان عذارش نو دمیده یکی از وزرا پای تخت ملک بوسه داد و روی شفاعت بر زمین نهاد و گفت این پسر همچنان از باغ زندگانی بر نخورده و از ریعان جوانی تمتع نیافته توقع بکرم و اخلاق خداوندی آنست که بخشیدن خون او بر بنده منت نهد ملک روی ازین سخن درهم کشید و موافق رای بلندش نیامد و گفت

بیت

پرتو نیکان نگیرد هرکه بنیادش بدست
تربیت نااهل را چون گردگان بر گنبدست

نسل و تبار اینان منقطع کردن اولیترست و بیخ و بنیاد ایشان بر آوردن بهتر که آتش نشاندن و اخگر گذاشتن و افعی کشتن و بچه نگاهداشتن کار خردمندان نیست

There happened to be amongſt them a lad, the firſt fruits of whoſe youth were yet immature, the freſhneſs of his cheeks, reſembled a roſebud in early ſpring. One of the Viziers kiſſed the foot of the King's throne, and bowed his head to the earth in interceſſion, ſaying. "This boy, hath not like the reſt, taſted the fruit of the garden of life, nor ever enjoyed the harveſt of the ſeaſon of youth. I therefore venture to hope from your majeſty's known clemency, that you will oblige your ſervant, by ſparing the lad's blood." The King looked diſpleaſed at theſe words, as they did not accord with his enlightened underſtanding, and he obſerved that an evil root will not thrive in a goodly ſhade. To educate the worthleſs, is like throwing a walnut upon a dome; it is better to eradicate them altogether; for to extinguiſh the fire, and ſuffer a ſpark to remain; or to kill the ſnake, and preſerve the young, is not acting like a wiſe man:

قطعه

ابر اگر آب زندگي بارد   هرگز از شاخ بيد بر نخوري
با فرومايه روزگار مبر   كز ني بوريا شكر نخوري

وزير اين سخن بشنيد طوعاً وكرهاً به پسنديد و بر حسن راي ملك آفرين خواند وگفت انچه خداوند دام ملكه فرمود عين حقيقتست كه اگر در سلك صحبت آن بدان تربيت يافتي يكي از ايشان شدي اما بنده اميدوارست كه بصحبت صالحان تربيت پذيرد وخوي خردمندان گيرد كه هنوز طفلست وسيرت بغي وعناد آن گروه در نهاد وي متمكن نشده است و در حديثست كه مَا مِنْ مَوْلُودٍ اِلَّا وَقَدْ يُولَدُ عَلَي فِطْرَةِ الْاِسْلَامِ ثُمَّ اَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ

قطعه

با بدان يار گشت همسر لوط   خاندان نبوتش گم شد

Though the clouds ſhould pour down the water of life, you would never gather fruit from the branch of the willow. Waſte not your time on low people, for we can never obtain ſugar from the reed. " When the Vizier heard theſe words, he reluctantly approved of them, and praiſed the King for his juſt obſervation, ſaying." May the King live for ever, nothing can be more true than what my lord hath pronounced, that if he had continued with theſe wicked wretches, he would naturally have fallen into their evil courſes, and would have become one of them; but your ſervant entertains hopes, that this boy, by aſſociating with men of probity, will receive inſtruction and imbibe virtuous ſentiments; for being but a child, his principles cannot be tainted with the lawleſs and inimical diſpoſition of that banditti, for in the Hadees it is recorded. " Of a truth every one is born with a diſpoſition to Iſlamiſm, and it is owing to his parents his becoming a Jew, a Chriſtian or a Majooſie." Lot's wife aſſociated with the wicked, and his poſterity forfeited the gift of prophecy,

سگ اصحاب کهف روزی چند   پی نیکان گرفت و آدم شد

این بگفت و طایفه از ندمای ملک باو بشفاعت یار شدند تا ملک از سر خون او درگذشت و گفت بخشیدم اگرچه مصلحت ندیدم

رباعی

دانی که چه گفت زال با رستم گرد   دشمن نتوان حقیر و بیچاره شمرد
دیدیم بسی آب ز سر چشمه خورد   چون بیشتر آمد شتر و بار ببرد

في الجمله وزیر پسر را بخانه برد و بناز و نعمت بپرورد و استاد ادیب بتربیتش نصب کرد تا حسن خطاب و رد جواب و سایر آداب ملوکش بیاموختند تا در نظر همکنان پسندیده آمد باری وزیر از شمایل و اخلاق او در حضرت ملک شمه میگفت که تربیت عاقلان در وی اثر کرده است و جهل قدیم از جبلت او بدر برده ملک را از این سخن تبسم آمد و گفت

but the dog of the companions of the cave, by long converſe with the virtuous, became a rational creature." The Vizier having thus concluded his ſpeech, ſome of the courtiers joined in his petition till at length the King ſpared the life of the youth, and ſaid, "I grant your requeſt, altho' I diſapprove of it. Know you not what Zal ſaid to Ruſtam? Conſider not any enemy as weak and contemptible. I have frequently ſeen water iſſue from a ſmall ſpring, which ſo increaſed in its courſe, that it carried away the camel with his load." Summarily, the Vizier took the youth into his family, and educated him with kindneſs and attention. An able maſter was appointed his tutor, who taught him how to aſk a queſtion, and return an anſwer with elegance, together all the accompliſhments requiſite for court, ſo that his manners met with general approbation. Once when the Vizier mentioned to the King ſome particulars of the youth's diſpoſition and manners, and was ſaying that wiſe education had made impreſſion on him, and that his former ignorance was rooted out of his mind; the King laughed at thoſe expreſſions and ſaid,

بيت

عاقبت گرگ زاده گرگ شود گرچه با آدمي بزرگ شود

سالي دو برين برآمد طغايه اوباش محله دراو پيوستند وعقد مرافقت بستند تا بوقت فرصت وزير را باد و پسرش بكشت ونعمت بيقياس برداشت ودر مغارهٔ دزدان بجاي پدر بنشست وعاصي شد ملك را خبر كردند ملك دست تحير بدندان گرفت وگفت

نظم

شمشير نيك از آهن بد چون كند كسي
ناكس بتربيت نشود اي حكيم كس
باران كه در لطافت طبعش خلاف نيست
در باغ لاله رويد ودر شوره بوم خس
زمين شوره سنبل برنيارد
درو تخم عمل ضايع مگردان
نكوئي با بدان كردن چنانست
كه بد كردن بجاي نيك مردان

" The wolf's whelp will at length become a wolf, altho' it be brought up along with men." Two years after this converſation, a ſet of vagabonds of the town entered into a conſpiracy with him, and taking an opportunity, he killed the Vizier, and his two ſons, carried off an immenſe booty, and ſucceeding his father as the head of the gang became an avowed offender. The King appriſed thereof, in the emotion of amazement, exclaimed, " How can any one form a good ſword out of bad iron? O ye philoſophers, it is impoſſible to convert a worthleſs wretch into a good man. The rain, in whoſe nature there is no partiality, produces tulips in the garden, but only weeds in a barren ſoil. A ſterile ſoil will not yield ſpikenard, waſte not then ſeed upon it. To ſhew favour to the wicked, is in fact doing injury to the good."

حکایت ٥

سرهنگ زاده را بر در سراي اغلمش ديدم که عقل وکياستي وفهم وفراستي زايد الوصف داشت هم از عهد خُردي آثار بزرگي در ناصيهٔ او پيدا

بيت

بالای سرش زهوشمندي   مي تافت ستارهٔ بلندی

في الجمله مقبول سلطان آمد که جمال صورت وکمال معني داشت وحکما گفته اند توانگري بهنرست نه بمال بزرگي بعقلست نه بسال ابناي جنس او برو حسد بردند وبخيانتی متهم کردند ودر کشتن او سعی بيفايده نمودند

مصراع

دشمن چه کند چون مهربان باشد دوست

ملک پرسيد که موجب خصم ايشان درحق تو چيست گفت درسايه

TALE V.

I ſaw at the gate of Ughulmiſh an officer's ſon, who was endowed with wiſdom and ſagacity beyond deſcription: even his childhood was diſtinguiſhed by proofs of ſuperior abilities. The ſtar of ſublimity ſhone on his head thro' wiſdom. Summarily, he obtained favour in the ſight of the Sultan, on account of his beauty and acute underſtanding, according to the ſaying of the ſages, "Ability, and not riches conſtitutes worth; greatneſs dependeth on ſkill, and not on years." His companions became envious, and accuſing him falſely of diſhoneſty, made a fruitleſs attempt to deprive him of life. But what can the enemy do againſt him who hath an aſſured friend. The King aſked him, "What is the cauſe of their ſtriving againſt you?" He replied, "Under the ſhade

دولت خداوندي همكنانرا راضي كردم مگر حسود را كه راضي نميشود الا بزوال نعمت من دولت و اقبال خداوندي باد

نظم

توانم آنكه نيازارم اندرون كسي
حسود را چه كنم كو ز خود برنج درست
بمير تا برهي اي حسود كين رنجيست
كه از مشقت آن جز بمرگ نتوان رست
شوربختان بآرزو خواهند
مقبلان را زوال نعمت و جاه
گر نه بيند بروز شپره چشم
چشمهٔ آفتاب را چه گناه
راست خواهي هزار چشم چنان
كور بهتر كه آفتاب سياه

of your majesty's protection, I have gained the good will of every one, excepting the envious man, who cannot be satisfied but by the decline of my good fortune; and may the wealth and prosperity of sovereignty be perpetual. I can avoid injuring the mind of every one, but what shall I do to the envious man, who carrieth the injury in his own breast? Die thou envious wretch, since thou can'st not be cured of the disease under which thou labourest but by death. The malevolent man wishes that misfortune may befal the successful. If the bat's eye seeth not in the day, what fault is on that account to be imputed to the sun? require you truth? It is better for a thousand such eyes to suffer, than that the brightness of the sun should be obscured.

حکایت ۶

یکي را از ملوک عجم حکایت کنند که دست تطاول بمال رعیت دراز کرده بود و جور و اذیت آغــــاز کرده خلق از مکاید ظلمش در جهان برفتند و از کربت جورش راه غربت گرفتند چون رعیت کم شد ارتفاع ولایت نقصان پذیرفت و خزینه تهي ماند و دشمنان از هر طرف زور آوردند

قطعــــه

هرکه فریاد رســـي روز مصیبت خواهد
گو در ایّام سلامت بجوان مردي کوش
بندهٔ حـــلقه بگوش ار ننـــوازي برود
لطف کن لطف که بیگانه شود حلقه بگوش

روزي در مجلس او کتاب شاهنامه همي خواندند در زوال مملکت ضحاک و عهد فریدون وزیر ملک را پرسید که فریدون گنج و ملک و حشم نداشت بر و پادشـــاهي چه گونه مقرر شد گفت آنچنانکه

TALE VI.

They tell a story of one of the Kings of Persia, that he had stretched out the hand of oppression on the property of his subjects, and exercised tyranny and violence. By his repeated acts of injustice, the people were compelled to emigrate to different countries, beyond the reach of his power. When his subjects were diminished, the resources of his government were lessened, his treasury was exhausted, and powerful enemies pressed him on all quarters. Whosoever looketh for assistance in the day of adversity, let him exercise humanity in the season of prosperity. If you do not treat kindly the servant with the ring on his ear, he will depart; shew kindness in such manner that the stranger may become a willing servant. One day in his presence they were reading in the Shahnameh, the history of the decline of the kingdom of Zohac, and the reign of Feridoon. The Vizier asked the King, " Since Feridoon had neither money nor territory nor troops, how did it happen that the kingdom was conferred on him?" He answered, " In the manner

شنيدي خلقي بر و بتعصب گرد آمدند و تقويت كردند پادشاهي يافت وزير گفت چون گرد آمدن خلق موجب پادشاهيست تو خلق را چرا پريشان ميكني مگر سر پادشاهي نداري

بيت

همان به كه لشكر بجان پروري   كه سلطان بلشكر كند سروري

گفت موجب گرد آمدن سپاه و رعيت چيست گفت پادشاه را عدل بايد تا برو گرد آيند و رحمت تا در سايهٔ دولتش ايمن نشينند و ترا اين هر دو نيست

مثنوي

نكند جور پيشه سلطاني   كه نيايد ز گرگ چوپاني

پادشاهي كه طرح ظلم فكند   پاي ديوار ملك خويش بكند

ملك را پند وزير ناصح موافق طبع نيامد بند فرمود و بزندان فرستاد بسي بر نيامد كه بني عم سلطان بمنازعت برخاستند و بمقاومت لشكر آراستند و ملك پدر خواستند قومي كه از دست تطاول او بجان آمده بودند و پريشان شده بر ايشان گرد آمدند و تقويت كردند تا ملك از تصرفش بدر رفت

you have heard, the people joined him, and through their ſtrength he gained the kingdom." The Vizier rejoined, " Seeing that collecting people together is the means of forming a kingdom, why then do you make them diſperſe, unleſs you do not deſire to govern? It is adviſable to cheriſh the army at the riſk of your life, as the Sultan deriveth his power from his troops." The King aſked, " What methods are to be taken to collect together troops and ſubjects?" The Vizier replied, " The monarch muſt be juſt, to induce them to approach him, and merciful that they may enjoy peace in the ſhade of his government; but you poſſeſs neither of theſe qualities. A tyrant cannot govern a kingdom, as a wolf cannot perform the office of a ſhepherd. The tyrannic prince ſaps the foundation of his own empire." The king was offended at the Vizier's wiſe admonition, and ordered him to be bound, and committed to priſon. A ſhort time after, the ſons of the King's uncle commenced hoſtilities, and appeared in arms, and claimed poſſeſſion of their father's dominions. A number of people, who on account of his oppreſſion had abſconded, now joined the enemy and ſupported them; till at length the King was diſpoſſeſſed of the kingdom, and they obtained it.

قطعه

پادشاهي كو روا دارد ستم بر زيردست
دوستدارش روز سختي دشمن زورآوراست
با رعيت صلح كن وز جنگ خصم ايمن نشين
زان كه شاهنشاه عادل را رعيت لشكرست

حكايت ۷

پادشاهي با غلام عجمي در كشتي نشسته بود غلام ديگر دريا نديده بود و محنت كشتي نيازموده گريه و زاري آغاز كرده و لرزه بر اندامش افتاد چندانكه ملاطفت كردند آرام نگرفت ملك را عيش ازو منغص شد چاره نميدانستند حكيمي دران كشتي بود گفت اگر فرمائي من اورا خاموش كنم پادشاه گفت غايت لطف باشد حكيم فرمود تا غلام را بدريا انداختند باري چند غوطه خورد مويش بگرفتند و سوي كشتي آوردند بهر دو دست در دنبال كشتي آويخت

The King who ſuffers the poor to be oppreſſed, will find, in the day of adverſity, his friends become powerful foes. Be on good terms with your ſubjects, and ſit down ſecure from the attack of your enemy; for to a juſt monarch, his ſubjects are an army.

TALE VII.

A King was ſitting in a veſſel with a Perſian ſlave. The boy having never before ſeen the ſea, nor experienced the inconvenience of a ſhip, began to cry and lament, and his whole body was in a tremor. Notwithſtanding all the ſoothings that were offered, he would not be pacified. The King's diverſion was interrupted, and no remedy could be found. A philoſopher who was in the ſhip, ſaid, "If you will command me, I will ſilence him." The King replied, "It will be an act of great kindneſs." The philoſopher ordered them to throw the boy into the ſea, and after ſeveral plunges, they laid hold of the hair of his head, and dragging him towards the ſhip, he clang to the rudder with both his hands.

چون برآمد بگوشه بنشست و قرار یافت ملک را پسندید ۀ آمد گفت درین چه حکمتست گفت اوّل محنت غرق شدن نچشیده بود قدر سلامتي نمیدانست همچنین قدر عافیت کسي داند که بمصیبت گرفتار آید

قطعه

اي سیر ترا نان جوین خوش ننماید
معشوق منست آنکه بنزدیک تو زشتست
حوران بهشتي را دوزخ بود اعراف
از دوزخیان پرس که اعراف بهشتست

بیت

فرقست میان آنکه یارش در بر   با آنکه دو چشم انتظارش بر در

حکایت ۸

هرمز تاجدار را گفتند از وزیران پدر چه خطا دیدي که بند

When he got out of the water, he ſat down quietly in a corner of the veſſel. The King was pleaſed, and aſked how this was brought about: The philoſopher replied, "At firſt he had never experienced the danger of being drowned; neither knew he the ſafety of a ſhip." In like manner, he knoweth the value of proſperity, who hath encountered adverſity. O thou who haſt ſatisfied thine hunger, to thee a barley loaf is beneath notice, that ſeems lovelineſs to me, which in thy ſight appears deformity. To the nymphs of paradiſe, purgatory would be hell; and aſk the inhabitants of hell, whether purgatory is not paradiſe. There is a difference between him who claſpeth his miſtreſs in his arms, and him whoſe eyes are fixed on the door expecting her.

TALE VIII.

They aſked King Hormuz, "What crime have you found in your father's miniſters, that you ordered them to be impriſoned?"

فرمودي گفت خطائي معلوم نكردم وليكن ديدم كه
مهابت من در دل ايشان بيكرانست وبرعهد من اعتماد
كلي ندارند ترسيدم كه ازبيم گزند خويش قصد هلاك من
كنند پس قول حكما را كاربستم كه گفته اند

قطعه

از ان كز تو ترسد بترس اي حكيم   وگر با چو او صد براِئي بجنگ
نه بيني كه چون گربه عاجز شود   بـــرآرد بچنگال چشم پلنگ
ازان مـــار بر پاي راعي زند   كه ترسد سرش را بكوبد بسنگ

حكايت ٩

يكي از ملوك عرب رنجور بود در حالت پيري و اميد از
زندگاني قطع كرده ناگاه سواري از در درامـــد
و بشارت آورد كه فلان قلعه را بدولت خداوندي كشاديم
و دشمنان اسير شدند وسپاه و رعيت آنطرف بجملگي مطيع

He replied, "I have not diſcovered any crime, but perceiving that they fear me greatly in their hearts, and do not place full reliance on my promiſe, I was alarmed, leſt out of apprehenſion for their own ſafety, they might attempt my ruin; and therefore I have followed the advice of the ſages, who ſay, "Fear him who feareth you, although you be able to cope with an hundred ſuch. Doſt thou not know, that the cat when deſperate, teareth out the tiger's eyes with her claws? The ſnake biteth the foot of the peaſant, from the dread of having its own head daſhed againſt a ſtone."

TALE IX.

A King of Arabia was ſick in his old age, and there was no hopes of his recovery, when a horſeman entered the gate, and brought theſe glad tidings. "Through your majeſty's auſpices, I have taken ſuch a fortreſs; the garriſon are made priſoners; and the troops and ſubjects of that quarter have one and all ſubmitted to your government."

فرمان گشتند چون این سخن بشنید نفسی سرد برآورد وگفت
این مژده مرا نیست دشمنانم راست یعنی وارثان مملکت

قطعه

درین امید بسر شد دریغ عمر عزیز   که آنچه در دلمست از درم فراز آید
امید بسته برآمد ولی چه فایده زانکه   امید نیست که عمر گذشته باز آید

قطعه

کوس رحلت بکوفت دست اجل   ای دو چشمم وداع سر بکنید
ای کف دست وساعد و بازو   همه تودیع یکدگر بکنید
برمن افتاده مرگ دشمن کام   آخر ای دوستان گذر بکنید
روزگارم بشد بنادانی   من نکردم شما حذر بکنید

حکایت ۱۰

سالی بربالین تربت یحیی پیغمبر علیه السلام معتکف بودم در جامع
دمشق یکی از ملوک عرب که به بی انصافی موصوف بود اتفاق
بزیارت آمد و نماز کرد وحاجت خواست

When he heard thefe words he fighed and faid. " This good news concerns not me but mine enemies, that is, thofe who fhall fucceed, to my kingdom. My precious life hath been vainly fpent in the expectation of accomplifhing my wifhes, but now, to what purpofe does it ferve, for I have no hope that my paft life fhould return! The hand of fate beats his march upon the drum. Alas! mine eyes, take your leave of this head; hands, arms, and wrifts, bid adieu to each other. Death, a foe to my defire, hath overtaken me. For the laft time come before me, O my friends! my days have been fpent in ignorance; I have not performed my duty, fhun my example.

TALE X.

In a certain year I was fitting retired in the great mofque at Damafcus: at the head of the tomb of Yahiya the prophet (on whom be peace.) One of the Kings of Arabia, who was notorious for his injuftice, happened to come on a pilgrimage, and having performed his devotions, he uttered the following words,

بیت

درویش وغنی بندهٔ این خاک درند وانانکه غنی ترند محتاج ترند

انکه روی بمن کرد وگفت ازانجاکه همت درویشان است وصدق معامله ایشان خاطری همراه من کنید که از دشمن صعب اندیشناکم گفتم بر رعیت ضعیف رحمت کن تا از دشمن قوی زحمت نه بینی

نظم

بباز وان توانا و قوت سر دست
خطاست پنجهٔ مسکین ناتوان بشکست
بترسد آنکه بر افتادگان نبخشاید
که گر ز پای درآید کسش نگیرد دست
هرانکه تخم بدی کشت وچشم نیکی داشت
دماغ بیهده پخت و خیال باطل بست
زگوش پنبه برون آر و داد خلق بده
وگر تومی ندهی داد روز دادی هست

"The poor and the rich are ſervants of this earth, and thoſe who are richeſt have the greateſt wants." He then looked towards me and ſaid. "Becauſe Durwaiſhes are ſtrenuous and ſincere in their commerce with heaven, unite your prayers with mine, for I am in dread of a powerful enemy." I replied, "Shew mercy to the weak peaſant, that you may not experience difficulty from a ſtrong enemy. It is criminal to cruſh the poor and defenceleſs ſubjects with the arm of power. He liveth in dread who befriendeth not the poor, for ſhould his foot ſlip, no one layeth hold of his hand. Whoſoever ſoweth bad ſeed, and looketh for good fruit, tortureth his imagination in vain, making a falſe judgment of things. Take the cotton out of thine ear, and diſtribute juſtice to mankind, for if thou refuſeſt juſtice, there will be a day of retribution.

مثنوي

بني آدم اعضاى يكديگرند   كه در آفرينش زيك گوهرند
چو عضوي بدرد آورد روزگار   دگر عضوها را نماند قرار
تو كز محنت ديگران بى غمي   نشايد كه نامت نهند آدمي

حكايت ۱۱

درويش مستجاب الدعوات در بغداد پديد آمد حجاج يوسف بخواندش و گفت دعاي خير بر من كن گفت خدايا جانش بستان گفت از بهر خدا اين چه دعاست گفت دعاي خيرست ترا و جمله مسلمانان را

مثنوي

اي زبر دست زير دست آزار   گرم تاكي بماند اين بازار
بچه كار آيدت جهان داري   مردنت به كه مردم آزاري

حكايت ۱۲

يكي از ملوک بي انصاف پارسائي را پرسيد كه از عبادتها كدام افضلترست گفت ترا خواب نيم روز تا دران يک نفس خلق را نيازاري

The children of Adam are limbs of one another, and are all produced from the ſame ſubſtance; when the world gives pain to one member, the others alſo ſuffers uneaſineſs. Thou who art indifferent to the ſufferings of others, deſerveſt not to be called a man."

TALE XI.

A Durwaiſh who never prayed in vain, made his appearance at Baghdad. Hojaj Youſuf ſent for him, and ſaid, " Offer up a prayer for me." He ſaid, " O God take away his life." Hojaj aſked, " For God's ſake what kind of prayer is this ?" He anſwered, " It is a ſalutary wiſh for yourſelf and for all moſlems. O thou powerful wretch, who oppreſſeſt the weak, how long will this violence continue ? Of what uſe is thy government ? it is better that thou ſhouldſt die, becauſe thou art an oppreſſor of mankind."

TALE XII.

A certain tyrannical king aſked a religious man, " What kind of devotion will be moſt meritorious for me to perform ?" He replied, " That you ſleep at noon, becauſe in that one moment you will not oppreſs mankind."

قطعه

ظالمي را خفته ديدم نيم روز گفتم اين فتنه است خوابش برده به
آنکه خوابش بهتر از بيداريست آنچنان بد زندگاني مرده به

حکايت ۱۳

يکي را از ملوک شنيدم که شبي در عشرت روز کرده بود و در پايان مستي ميگفت

بيت

ما را بجهان خوشتر ازين يکدم نيست کز نيک و بد انديشه و از کس غم نيست

درويشي برهنه بيرون بسرما خفته بود و گفت

بيت

اي آنکه باقبال تو در عالم نيست گيرم که غمت نيست غم ماهم نيست

ملک را اين کلام خوش آمد صرّه هزار دينار از روزن بيرون داشت وگفت اي درويش دامن بدار گفت دامن از کجا آرم که جامه ندارم

When I ſaw a tyrant ſleeping at noon, I ſaid, " He is a tyrant, it is beſt that he ſhould be overcome with ſleep. He who is better aſleep than awake, death is preferable to ſuch an evil life."

TALE XIII.

I heard of a King, who had ſpent the night in jollity, and when he was completely intoxicated, he ſaid, " I have never in my life experienced a more pleaſant moment than the preſent, for I have no thoughts about good or evil, and am not plagued with any one." A naked Durwaiſh, who had been ſleeping without in the cold, ſaid. " O King, there is none equal to thee in power.— I grant that you have no ſorrow of your own, but what then, haſt thou no concern about us?" The King was pleaſed at this ſpeech, and threw out of the window a bag of a thouſand dinars, and ſaid. " O Durwaiſh hold out your ſkirt." He anſwered, " Whence ſhall I produce a ſkirt, who have not a garment?"

پادشاه را بر ضعف حال او رحمت زیادت گشت خلعتی بران مزید
کرد و بیرون فرستاد درویش آن نقد را باندک مدت بخورد
وتلف کرد و باز آمد

بیت

قرار بر کف آزادگان نگیرد مال نه صبر در دل عاشق نه آب در غربال
در حالتي که ملک را پرواي او نبود حالش بگفتند بهم بر آمد و
روي ازوي درهم کشید و ازینجا گفته اند اصحاب فطنت وخبرت
که از حدت وسورت پادشاهان برحذر باید بود که غالب همت ایشان
بر معضلات امور مملکت متعلق باشد وتحمل ازدحام عوام نکنند

مثنوی

حرامش بود نعمت پادشاه که هنگام فرصت ندارد نگاه
مجال سخن تانه بیني ز پیش به بیهوده گفتن مبر قدر خویش
گفت برانید این گداي شوخ مبذر را که چندین نعمت باندک مدت

The King the more pitied his weak eſtate, and in addition to the money ſent him a dreſs. The Durwaiſh having conſumed the whole ſum in a ſhort time, came again. Riches remain not in the hand of the pious, neither patience in the heart of a lover; nor water in a ſieve. At a time when the king had no care about him, they related his caſe. He was angry, and turned away his face from him, and to this point men of wiſdom and experience have obſerved that we ought to guard againſt the fury and rage of Kings, for frequently their thoughts are engroſſed by mportant affairs of ſtate, and they cannot endure interruption from the vulgar. Whoſoever watches not a fit opportunity, muſt expect nothing from the King's favor: till you perceive a convenient time for converſing, loſe not your own conſequence by talking to no purpoſe. The King ſaid, " Drive away this inſolent extravagant fellow, who has diſſipated ſuch an immenſe ſum in ſo ſhort a time;

بر انداخت نداند که خزینه بیت المال لقمهٔ مساکینست نه طعمه
اخوان شیاطین

بیت

ابلهی کو روز روشن شمع کافوری نهد
زود بینی کش بشب روغن نباشد در چراغ

یکی از وزرای ناصح گفت ای خداوند مصلحت آن می بینم
که چنین کسانرا وجه کفاف بتفاریق مجری دارند تا در نفقه
اسراف نکنند امّا انچه فرمودی از زجر و منع مناسب سیرت
ارباب همت نیست یکی را بلطف امیدوار گردانیدن و باز
بنومیدی خسته خاطر کردن

بیت

بروی خود در اطماع باز نتوان کرد   چو باز شد بدرشتی فراز نتوان کرد

قطعه

کس نه بیند که تشنگان حجاز   بلب آب شور گرد آیند
هر کجا چشمهٔ بود شیرین   مردم و مرغ و مور گرد آیند

ſince the Biet ul mâl is deſigned to afford a mouthful for the poor, and not to feaſt the fraternity of devils. The blockhead who burns a camphor candle in the day time, you will ſoon ſee without oil in his lamp at night." One of the Viziers, a good counſellor, ſaid, " O King, it ſeems expedient that ſtated allowances ſhould be ſettled for people of this claſs ſeparately for their maintenance, that they may not live extravagantly; but what you commanded in diſpleaſure, to exclude them altogether, is repugnant to the principles of true generoſity; to fill one with hopes through kindneſs, and then to deſtroy him with deſpair: a monarch cannot admit people into his preſence, and when the door of liberality is open, then ſhut it upon them with violence. No one ſeeth the thirſty pilgrims on the ſea ſhore; wherever there is a ſpring of ſweet water, men, birds, and ants flock together."

حکایت ۱۴

یکي از پادشاهان پیشین در رعایت مملکت سستي کردي و لشکر بسختي داشتي چون دشمن صعب روي نهود همه پشت بدادند

بیت

چو دارند گنج از سپاهي دریغ   دریغ آیدش دست بردن بتیغ

یکي را از آنانکه غدر کردند با منش دوستي بود ملامتش کردم وگفتم دونست و ناسپاس وسفله وحق نا شناس که باندک تغیّر حال از مخدوم قدیم خود بر گردد و حقوق نعمت سالیان نوردد گفت اگر بگویم معذور داري شاید که اسپم بي جو بود و نمد زین در گرو وسلطان که بزر با سپاهي بخیلي کند با او بجان جوانمردي نتوان کرد

بیت

زر بده مرد سپاهي را تا سر بنهد   وگرش زر ندهي سر بنهد در عالم

بیت

اذا شبع الكمي يصول بطشا   وخاوي البطن يبطش بالفرار

TALE XIV.

One of the former Kings was negligent in protecting his dominions, and having ſuffered his troops to be in diſtreſs, when a powerful enemy appeared, they forſook him. When pay is withheld from the troops, they are unwilling to put their hands to their ſwords. Being intimately acquainted with one who had deſerted his poſt, I reproached him ſaying, " it is baſe, diſreputable, mean and ungrateful, when upon a trifling change of condition, a man forſakes his old maſter, unmindful of the favors of many years. He replied, " if I ſhould tell you the ſtate of the caſe, you would acquit me; perhaps my horſe was without barley, and my ſaddle cloth in pawn; and the Prince who through avarice with-holds the pay of his ſoldiers does not deſerve that they ſhould expoſe their lives in his ſervice. Give money to the gallant ſoldier that he may expoſe his head, for if you do not pay him, he will ſeek his fortune elſewhere. The ſtrong man, if his belly is full, will fight valiantly, but when hungry, he will run away ſtoutly.

حکایت ۱۵

یکي ازوزرا معزول شد و بحلقهٔ درویشان درآمد وبرکت صحبت ایشان دروي اثر کرد و جمعیت خاطرش دست داد ملک بار دیگر برو دل خوش کرد و عمل فرمود قبول نکرد و گفت معزولي به که مشغولي

رباعي

آنانکه بکنج عافیت بنشستند　　دندان سگ و دهان مردم بستند
کاغذ بدریدند و قلم بشکستند　　وز دست وزبان حرف گیران رستند

ملک گفت هر آینه مارا خرد مندي کافي باید که تدبیر مملکت را شاید گفت نشان خرد مند کافي آنست که بچنین کارها تن در ندهد

بیت

همای برهمه مرغان ازان شرف دارد　　که استخوان خورد وجانور نیازارد

مثل

سیاه گوش را گفتند ترا ملازمت صحبت شیر بچه وجه اختیار افتاد

TALE XV.

A certain Vizier, being difmiffed from his office, joined a fociety of Durwaifhes, the bleffing of whofe company made fuch an impreffion as beftowed comfort on his mind. The King was again favourably difpofed towards him, and ordered that he fhould be reinftated; to which the Vizier would not confent, faying, that degradation was preferable to employment. "They who are feated in the corner of retirement, clofe the dog's teeth and men's mouths. They tear their papers and break their pens, and are delivered from the hands and tongues of flanderers." The King faid "of a truth we ftand in need of a man of fuch fufficiency for the adminiftration of our government." The Vizier obferved that the proof of a man's being fufficiently wife, was his not engaging in fuch matters. The Homai is honored above all other birds, becaufe it feeds on bones, and injures not any living creature. *Parable.* They afked a Syahgoofh why do you choofe the fervile fociety of the Lion?

گفت تا فضله صیدش میخورم و از شر دشمنان در پناه صولتش زندگاني میکنم گفتند اکنون که بظل حمایتش در امدي و بشکر نعمتش اعتراف کردي چرا نزدیکتر نیاي تا بحلقه خاصانت درآورد و از بندگان مخلصت شمارد گفت همچنان از بطش او ایمن نیستم

بیت

اگر صد سال گبر آتش فروزد   اگر یکدم درو افتد بسوزد

افتد که ندیم حضرت سلطان زر بیابد و باشد که سر برود و حکما گفته اند از تلون طبع پادشاهان برحذر باید بود که گاه بسلامي برنجند و گاه بدشنامي خلعت دهند و گفته اند ظرافت بسیار هنر ندیمان است و عیب حکیمان

بیت

تو بر سر قدر خویشتن باش و وقار   بازي و ظرافت بندیمان بگذار

حکایت ۱۶

یکي از رفیقان شکایت روزگار نامساعد بنزدیک من آورد که کفاف

He replied, " becaufe I eat the remains of his hunting, and live guarded from the machinations of my enemies, under the protection of his valour." They afked, " now that you are under the fhadow of his protection, and gratefully acknowledge his beneficence, why do you not approach nearer, fo as to be brought into the circle of his principal fervants, and to be numbered amongft his favourite minifters ?" He replied, " I am not fo confident of my fafety from his feverity." If the Gueber lights the fire an hundred years, yet fhould he fall into it, for, an inftant, he would be burnt. It may happen that a King's minifter obtains money; or he may chance to lofe his head. The fages have faid, " beware of the inconftant difpofition of princes, who fometimes are diffatisfied at a falutation; and fometimes in return for rudenefs will beftow a drefs of honor." And they have alfo obferved wit is an accomplifhment in a courtier, but a blemifh in the character of a wife man. Preferve the dignity of your own character, and leave fport and buffoonery to courtiers.

TALE XVI.

One of my companions was complaining to me of the unfavorablenefs of the times, and faid,

اندک دارم و عیال بسیار و طاقت فاقه ندارم بارها در دلم آمد که باقلیم دیگر روم تا در هر صورت که زندگانی کنم کسی را بر نیک و بد من اطلاع نباشد

بیت

بس گرسنه خفت و کس ندانست که کیست
بس جان بلب آمد که برو کس نگریست

باز از شماتت اعدای اندیشم که بطعنه در قفای من بخندند و سعی مرا در حق عیال بر عدم مروت حمل کنند و گویند

قطعه

به بین آن بی حمیّت را که هرگز　　نخواهد دید روی نیک بختی
تن آسانی گزیند خویشتن را　　زن و فرزند بگذارد بسختی

و در علم محاسبه چنانکه معلومست چیزی دانم اگر بجاه شما جهتی معین گردد که موجب جمعیت خاطر باشد بقیهٔ عمر از عهدهٔ شکر آن نتوانم بیرون آمدن گفتم ای یار عمل

" I have but ſmall means with a large family, and am not able to ſupport the burthen of poverty. It has frequently come into my mind to go to ſome other country, that by whatever way I might maintain myſelf, no one would know of my good or bad fortune. Many a perſon has ſlept an hungered without any one knowing who it was. Many a vital ſpirit has departed, over which no one has wept. Again, I reflect on the malevolence of my enemies, who in my abſence would ſcoffingly laugh at my conduct, and impute my exertions for the benefit of my family to want of humanity, and might ſay behold that ſhameleſs wretch, who will never experience good fortune, he conſults his own eaſe, and abandons to diſtreſs his wife and children. I have ſome ſkill in arithmetic, as you know; and if through your intereſt any office can be obtained, that will be the means of making my mind eaſy; during the remainder of my life, I ſhall not be able to expreſs my gratitude." I ſaid, " alas! my friend, the ſervice

پادشاه دو طرف دارد امید نان و بیم جان وخلاف راي خردمندانست بدین امید دران بیم افتادن

قطعه

کس نیاید بخانهٔ درویش   که خراج زمین و باغ بده
یا بتشویش وغصه راضي شو   یا جگربند پیش زاغ بنه

گفت این سخن موافق حال من نگفتي وجواب سوال من نیاوردي نشیده که گفته اند هرکه خیانت ورزد دستش از حساب بلرزد

بیت

راستي موجب رضاي خداست   کس ندیدم که گم شد از ره راست

وحکما گفته اند چهار کس از چهار کس بجان برنجند حرامي از سلطان ودزد از پاسبان و فاسق از غماز و روسپي از محتسب وآنرا که حساب پاکست از محاسبه چه باکست

of princes has two fides, the expectation of a livelihood, and the dread of lofing one's life; and it is contrary to the opinion of the wife, for the fake of fuch hope to fall into fuch danger. No one cometh to the poor man's houfe, faying pay the taxes on your ground or garden, either be prepared to encounter anxiety and grief, or expofe your inteftines to the crow. He replied, " this fpeech is not applicable to my cafe, you have not anfwered my queftion; have you not heard the faying? that whofoever is guilty of difhonefty his hand trembles on rendering his accompt. Rectitude is the means of conciliating the divine favor. I never faw any one loft on a ftraight road: and the fages have remarked that four kinds of perfons are mortally afraid of four others, the oppreffor dreads the king, the thief dreads the watchman, the adulterer dreads the informer, and the harlot the Mohtefib; but he who has a clear confcience, what has he to apprehend from inveftigation?

قطعه

مکن فراخ روي درعمـــل اگر خواهي
که وقت رفع تو باشد مجال دشمن تنگ
تو پاک باش و مداراي برادر از کس باک
زنند جامهٔ ناپاک گاذران بـــر سنگ

گفتم حکایت آن روباه مناسب حال تست که دیدندش گریزان و افتان وخیزان کسي گفتش چه آفتست که موجب چندین مخافتست گفت شنیدم که شتر را بسخره میگیرند گفتند اي سفیه شتر را با تو چه مناسبتست و ترا باوچه مشـــابهت گفت خاموش که اگر حسودان بغـــرض گویند که این شتراست وگرفتار آیم کرا غـــم تخلیص من باشد تا تفتیش حال من کند وتا ترياق ازعـــراق آورده شود مارگزیده مرده باشـــد وتـــرا همچنان فضیلت و دیانت اما حســـودان درکمینند

Live not extravagantly while in office, if you wifh that on your removal from it, your enemy may have no power to injure you. Be upright in your conduct, O my brother, and ftand not in awe of any one. The fuller beats foul cloths only, againft the ftone." I replied, " the ftory of the fox futts you exactly, who on being feen running away and limping, fome one afked what calamity occafioned him fo much trepidation. He replied, I hear that they are going to prefs a camel into the fervice. The other obferved I like your impudence, what relationfhip is there between you and a camel, and what refemblance have you to that animal. He replied? Be filent, for if the malignant, out of evil defign, fhould fay this is a camel, and I fhould be feized, who would be fo folicitous for my relief as to order an enquiry into my cafe? and before the antidote can be brought from Irak, he who has been bitten by the fnake may be dead. Thus, although you poffefs fuch worthinefs and integrity, yet the envious are in ambufh,



ومدعیان گوشه نشین اگر انچه حسن سیـــرت تست بخلاف آن تقریر کنند ودرمعرض خطاب پادشاه آیی ومحل عتاب افتی دران حالت کرا مجال مقالت باشد مصـــلحت آن می بینم که ملک قناعت را حراست کنی وترک ریاســـت گویی که عاقلان گفته اند

بیت

بدریا در منافع بیشمارست   اگر خواهی سلامت درکنارست

رفیق این سخن بشنید بهم برآمد وروی درهم کشید وسخنهای رنجش آمیز گفتن گرفت که این چه عقل وکفایتست وفهم ودرایت وقول حکما درست آمد که گفته اند دوستان درزندان بکار آیند که برسفره همه دشمنان دوست نمایند

قطعه

دوست مشمـــار آنکه درنعمت زند   لاف یاری وبرادر خواندگی
دوست آندانم که گیرد دست دوست   درپریشـــان حالی ودرماندگی

and the enemy ſitting in a corner; if they ſhould miſ-repreſent your worthy diſpoſion, and you ſhould incur the King's diſpleaſure, and fall under his reſentment, who will be able to ſpeak in your behalf? It ſeems moſt adviſable that you ſhould moderate your deſires, and give up all thoughts of preferment; for the ſages have remarked that in the ſea there are good things innumerable; but that if you wiſh for ſafety, you muſt ſeek it on the ſhore." My friend heard theſe words, was diſpleaſed, looked angrily, and began to ſpeak with a degree of aſperity, ſaying " in all this what is there of wiſdom, propriety, intelligence or penetration? and the words of the ſages are verified, namely, that friends are ſerviceable in priſon, for that at table enemies aſſume the appearance of friends. Account not thoſe your friends, who in proſperity boaſt of their attachment and brotherly affection. I conſider him as my friend, who takes me by the hand in the ſeaſon of adverſity and diſtreſs."

دیدم که متغیر میشوند و نصیحت من بتعرض میشنود بنزد یک صاحب دیوان رفتم بسابقهٔ معرفتی که میان ما بود صورت حالش بگفتم تا بکاری مختصرش نصب کردند چند روز برین بر آمد لطف طبعش را بدیدند و حسن تدبیرش بپسندیدند کارش ازان درگذشت و بمرتبهٔ برتر ازان متمکن گشت و همچنین نجم سعادتش در ترقی بود تا باوج ارادت رسید و مقرب حضرت سلطان شد و مشار الیه بالبنان و معتمد علیه عند الاعیان بر سلامت حالش شادمانی کردم و گفتم

بیت

ز کار بسته میندیش و دل شکسته مدار که آب چشمهٔ حیوان درون تاریکیست

بیت

الا لا تحزنن اخا البلیه   و للرحمان الطاف خفیه

بیت

منشین ترش از گردش ایام که صبر تلخست و لیکن بر شیرین دارد

I perceived that his mind was perturbated, and that he confidered my advice as an excufe for not ferving him. I therefore waited on the fuperintendant of the finances, and through the means of an intimacy which had formerly fubfifted between us, I reprefented the circumftances; in confequence of which he gave my friend fome fmall appointment. In a fhort fpace of time, they faw the worthinefs of his character, and his good management met with approbation. His affairs profpered, and he gained preferment; fo that the ftar of his good fortune afcended, until he gained the meridian of his wifhes, and became a favorite with the Sultan, an object of general admiration, and the confidant of illuftrious perfonages. I rejoiced at the ftate of his profperity, and told him not to be uneafy about his affairs, nor to fuffer his heart to be diftreffed, fince the water of immortality is in the land of darknefs. O brother, who art in diftrefs, be not difheartened, for God hath many hidden mercies. Repine not at the verfatility of fortune, for patience is bitter, but the fruit is fweet.

دران مدت مرا با جمع یاران اتفاق سفر مکه افتاد چون از زیارت مکه باز آمدم دو منزلم استقبال کرد ظاهر حالش را دیدم پریشان و در هیات درویشان گفتم حال چیست گفت چنانکه تو گفتي طایفه حسد بردند و بخیانتم منسوب کردند و ملک در کشف حقیقت آن استقصا نفرمود و یاران قدیم و دوستان صمیم از کلمهٔ حق خاموش شدند و صحبت دیرینه فراموش کردند

قطعه

بصنع خدا چون کسي او فتاد   همه عالمش پای بر سر نهند
چو بینند کاقبال دستش گرفت   ستایش کنان دست بر بر نهند

في الجمله بانواع عقوبت گرفتار بودم تا درین هفته که مژدهٔ سلامتي حجاج برسید از بند گرانم خلاص کردند و ملک موروثم خاص گفتم آن نوبت اشارت من قبول نکردي که عمل پادشاه چون سفر دریاست سودمند و خطرناک یا گنج برگیري یا در تلاطم بمیري

At that juncture, it happened, that in company with a number of my friends, I undertook a pilgrimage to Mecca. When we returned from the pilgrimage, he came out two days journey to meet me. Seeing him in distressed circumstances, habited like a durwaish, I asked him the cause, to which he replied, " It has happened just as you predicted: some persons out of envy charged me with unfair practices, the King did not order investigation of the circumstances, and my old acquaintances, and kind friends opened not their lips in my justification, forgetful of our former intimacy. When by the will of God any one falls, the whole world trample upon his head. When they see good fortune befriending him, they praise him with their hands upon their breasts. In short, I was overwhelmed with persecutions, until this week, when the good news of the safe arrival of the pilgrims being recieved, I was released from close confinement, with the confiscation of my patrimonial estate." I replied, " at that time you would not listen to my suggestion, that the service of Kings is like voyaging on the sea, profitable, but hazardous; either you acquire riches or perish in the waves.

بيت

يا زر بهر دو دست كند خواجه دركنار   يا موج روزي افگندش مرده بركنار

مصلحت نديدم ازين بيش ريش درونش خراشيدن و نمك پاشيدن

بدين دو بيت اختصار كردم و گفتم

قطعه

ندانستي كه بيني بند برپاي   چو در گوشت نيامد پند مردم

دگر ره گر نداري طاقت نيش   مكن انگشت در سوراخ كژدم

حكايت ١٧

تني چند در صحبت من بودند ظاهر حال ايشان بصلاح آراسته يكي از بزرگان در حق اين طايفه حسن ظن بليغ داشت و ادراري معين كرده بود مگر يكي از ايشان حركتي كرد نامناسب حال درويشان ظن آن شخص فاسد شد و بازار اينان كاسد خواستم تا بطريقي كفاف ياران مستخلص كنم آهنگ خدمتش كردم دربانم رها نكرد و جفا كرد معذورش داشتم بحكم آنكه گفته اند

The merchant either gains the ſhore with both hands full of gold, or elſe one day the waves caſt him dead upon the beach." I did not think it adviſable to afflict his inward wound with more ſcratching, nor to ſprinkle ſalt upon it, but ſatisfied myſelf with repeating the two following lines. Know you not, that you will ſee your feet in fetters, when you liſten not to the admonition of mankind. Another time, if you are not able to endure the ſting, put not your finger into the ſcorpion's hole.

TALE XVII.

I was uſed to aſſociate with a body of men, whoſe conduct had the appearance of correctneſs; a perſon of conſequence entertained very favourable ſentiments of them, and had aſſigned a fixed penſion for their ſupport, but one of them having done ſomething unbecoming the character of durwaiſhes, they forfeited his good opinion, and their market was injured. I wanted, by ſome means or other, to obtain for my friends a reſtitution of the penſion. I went to wait on the great man, but the porter rudely refuſed me admittance. I excuſed him, in conformity to the ſaying,

قطعه

درمير و وزير و سلطان را بي وسيلت مگرد پيرامن
سگ و دربان چو يافتند غريب اين گريبانش گيرد آن دامن

چندانکه مقرّبان حضرت آن بزرگ بر حال من واقف شدند باکرامم درآوردند و برتر مقامي معيّن کردند اما بتواضع فروتر نشستم و گفتم

بيت

بگذار که بندهٔ کمينم تا در صف بندگان نشينم

گفت الله الله چه جاي اين سخنست

بيت

گر بر سر و چشم من نشيني نازت بکشم که نازنيني

في الجمله بنشستم و ازهر دري سخن پيوستم تا حديث ذلّت ياران درميان آمد گفتم

قطعه

چه جرم ديد خداوند سابق الانعام که بنده در نظر خويش خوار ميدارد

that if you approach the gate of either the Meer, the Vizier, or the Sultan without any one to introduce you, when the dog and the porter difcern that you are poor, this feizes your collar, and the other lays hold of your fkirt. When the great man's principal attendants were apprized of my cafe, they conducted me in with refpect, and affigned me a place of diftinction; but I humbly feated myfelf lower, and faid, "Excufe me, for I am an inferior, fuffer me to feat myfelf in the rank of fervants." One of them replied, "O God what a hard faying is this? if you feat yourfelf on my head and eyes, I admit your gallantry, for you are amiable." Summarily I feated myfelf, and converfed on various fubjects, till the circumftance of my friend's indifcretion was brought in, I afked, "What fault was difcovered by my moft bountiful Lord, that fhould have rendered his fervant hateful in his fight?

خدایراست مسلم بزرگواري و لطف که جرم بیند و نان برقرار میدارد حاکم را این سخن پسندیده آمد و اسباب معاش یاران فرمود تا بر قاعدهٔ ماضي مُهَیّا دارند و مونت ایّام تعطیل وفا کنند شکر نعمت بگفتم و زمین خدمت ببوسیدم و عُذر جسارت بخواستم و در حالت بیرون آمدن این سخن بگفتم

قطعه

چو کعبه قبلهٔ حاجت شد از دیار بعید
روند خلق بدیدارش از بسي فرسنگ
ترا تحمل امثال ما بباید کرد
که هیچکس نزند بر درخت بي بر سنگ

حکایت ۱۸

ملکزادهٔ گنج فراوان از پدر میراث یافت دست کرم برکشاد داد سخاوت بداد و نعمت بي قیاس بر سپاه و رعیت بریخت

To God alone belongeth perfect greatneſs and benignity, who diſcovereth the crime and yet with-holdeth not daily bread." The great man approved of this ſpeech, and ordered that my friend's ſtipend ſhould be reſtored, and the arrears diſcharged. I praiſed his generoſity, made my obeiſance and apologized for my boldneſs; and at the time of taking leave made the following obſervation, " becauſe the temple of Mecca is the beſtower of our wants, multitudes reſort to it from many farſangs, you muſt therefore ſuffer the importunity of ſuch as myſelf, ſince no one flings a ſtone into a tree that hath no fruit."



TALE XVIII.

A prince inherited from his father abundance of wealth. He opened the hand of liberality, and beſtowed innumerable largeſſes and gifts, on his troops and ſubjects.

قطعه

نیاساید مشام از طبلهٔ عود   بر آتش نه که چون عنبر ببوید

بزرگی بایدت بخشندگی کن   که دانه تا نیفشانی نروید

یکی از جلسای بی تدبیر نصیحتش آغاز کرد که ملوک پیشین این نعمت را بسعی اندوخته اند و برای مصلحت نهاده دست ازین حرکت کوتاه کن که واقعها در پیشست و دشمنان درپس نباید که در وقت حاجت درمانی

قطعه

اگر گنجی کنی بر عامیان بخش
رسد هر کتخدائی را برنجی
چرا نستانی از هر یک جوی سیم
که گرد آید ترا هر روز گنجی

ملک زاده روی ازین سخن درهم کشید که موافق رایش نیامد و گفت خدای عزوجل مرا مالک این مملکت گردانیده است تا بخورم به بخشم نه پاسبانم که نگهدارم

No odour iſſues from a tray made of lignum aloes, place it on the fire that it may diffuſe fragrance like ambergris. If you wiſh to be eſteemed magnificent, be bountiful; for grain groweth not unleſs it be ſcattered. One of the courtiers inconſiderately began his admonition, ſaying "that former monarchs accumulated this treaſure with labour, and ſtored it up againſt a time of need, therefore reſtrain your liberality, for events being in front, and enemies on the rear, you muſt not deprive yourſelf of reſources againſt the time of neceſſity. If you were to laviſh your treaſure on the multitude, each head of a family would not receive more than a grain of rice for his ſhare; why do you not exact a grain of ſilver from each individual, which will produce you a treaſure daily!" The prince looked diſpleaſed at this diſcourſe, ſo contrary to his own ſentiments, and he ſaid, the eternal and Almighty God has made me King of theſe nations, that I might enjoy and diſtribute; I am not a ſentinel to watch the treaſure.

بيت

قارون هلاک شد که چهل خانه گنج داشت
نوشيروان نمرد که نام نکو گذاشت

حکايت ۱۹

آورده اند که نوشيروان عادل را در شکارگاهي صيدي کباب کردندي نمک نبود غلامي بروستا فرستادند تا نمک آورد نوشيروان گفت نمک بقيمت بستان تا رسمي نگردد وده خراب نشود گفتنش ازين قدر چه خلل زايد گفت بُنياد ظلم در جهان اوّل اندک بوده است وهر که آمد برو مزيد کرد تا بدين غايت رسيد

قطعه

اگر ز باغ رعيت ملک خورد سيبي   بر آورند غلامان او درخت از بيخ
به پنج بَيضه که سلطان ستم روا دارد   زنند لشکريانش هزار مُرغ بسيخ

بيت

نماند ستمگار بد روزگار   بماند برو لعنت پايدار

Karoon, who had forty chambers full of treasure, was destroyed; but Nowshirvan died not, having left an immortal name.

TALE. XIX.

They have related that Nowshirvan, being at a hunting seat, was about to have some game dressed, and as there was not any salt, a servant was sent to fetch some from a village; when the monarch ordered him to pay the price of the salt, that the exaction might not become a custom, and the village be desolated. They say to him "from this trifle what injury can ensue?" He replied, "Oppression was brought into the world from small beginnings, which every new comer has increased, until it has reached the present degree of enormity. If the monarch were to eat a single apple from the garden of a peasant, the servants would pull up the tree by the roots; and if the Sultan orders five eggs to be taken by force, his soldiers will spit a thousand fowls. The iniquitous tyrant remaineth not, but the curses of mankind rest on him for ever."

حکایت ۲۱

عاملی را شنیدم که خانهٔ رعیت خراب کردی تا خزانهٔ سلطان آباد ان کند بی خبر از قول حکما که گفته اند هر که خدای تعالی را بیازارد تا دل خلقی بدست آرد خدای تعالی همان خلق را بروی گمارد تا دمار از روزگارش برآرد

بیت

آتش سوزان نکند با سپند انچه کند دُود دلِ مستمند

لطیفه

گویند سرور درجمله حیوانات شیرست کمترین جانوران خر و باتفاق خرد مندان خر باربر به از شیر مردم در

مثنوی

مسکین خر اگرچه بی تمیزست چون بار همیکشد عزیزست
گاوان وخران باربردار به از آدمیان مردم آزار

TALE XX.

I heard of a collector of the revenues, who defolated the houfes of the fubjects, in order to fill the King's coffers; regardlefs of the maxim of the fages which fays, "Whofoever offendeth the moft high to gain the heart of a fellow-creature, God will make that very creature the inftrument of his deftruction. The burning flame from wild rue raifes not fuch a fmoke, as is occafioned by the fighs of the afflicted heart. They fay that the lion is the king of beafts, and the afs the meaneft of animals, but the fages all agree, that the afs who carries burthens, is preferable to the lion, that deftroyeth mankind. The poor afs, altho' devoid of underftanding, yet on account of carrying burthens, is very valuable. The labouring Ox, and the afs, are preferable to men who injure their fellow-creatures.

ملک را طرفی از ذمایم اخلاق او معلوم شد بشکنجه کشیدش و بانواع عقوبت بکشت

قطعه

حاصل نشود رضای سلطان   تا خاطر بندگان نجویی
خواهی که خدای برتو بخشد   با خلق خدای کن نکویی

یکی از ستم دیدگان برو بگذشت و گفت

قطعه

نه هرکه قوت بازو و منصبی دارد
بسلطنت بخورد مال مردمان بگذاف
توان بحلق فرو بردن استخوان درشت
ولی شکم بدرد چون بگیرد اندر ناف

حکایت ۲۱

مردم آزاری را حکایت کنند که سنگی برسر صالحی زد درویش را مجال انتقام نبود سنگ را باخود نگاه میداشت تا وقتی که ملک بران لشکری خشم گرفت و در چاهش کرد درویش درآمد و آن سنگ را برسرش کوفت گفت تو کیستی و این سنگ برسر من چرا زدی گفت

The King, on hearing ſome part of his baſe conduct, ordered him on the rack, and tortured him to death. You will not obtain the approbation of the King, unleſs at the ſame time you ſtrive to gain the hearts of his ſubjects. If you wiſh that God ſhould be bountiful to you, do good unto his creatures. One whom he had oppreſſed paſſed by at the time of his execution, and ſaid, "Not every one who poſſeſſes miniſterial power and dignity can devour the property of men with impunity; you may ſwallow a hard bone, but it will tear the belly, when it ſticks under the navel."

TALE XXI.

They tell a ſtory of an oppreſſor, who flung a ſtone at the head of a pious man. The Durwaiſh, not having power to revenge himſelf, kept the ſtone, till a time when the King, being diſpleaſed, ordered the other to be thrown into a pit. The Durwaiſh then came, and bruiſed his head with the ſtone; upon which he exclaimed, "Who art thou, and why haſt thou flung this ſtone at my head?" He anſwered,

من فلانم و این سنگ همان سنگست که در فلان تاریخ بر سر من زدي گفت چندین مدت کجا بودي گفت از جاهت اندیشه میکردم اکنون که در چاهت دیدم فرصت غنیمت شمردم

مثنوي

ناسزاي را چو بیني بختیار   عاقلان تسلیم کردند اختیار
چون نداري ناخن درنده تیز   با بدان آن به که کم گیري ستیز
هرکه با پولاد بازو پنجه کرد   ساعد سیمین خود را رنجه کرد
باش تا دستش ببندد روزگار   پس بکام دوستان مغزش برآر

حکایت ۲۲

یکي را از ملوك مرضي هایل بود که اعادهٔ ذکر آن موجه نبود طایفه حکماي یونان متفق شدند که مرین درد را دوایي نیست مگر زهرهٔ آدمي که بچندین صفت موصوف بود ملك بفرمود طلب کردند دهقان پسري یافتند بدان صفت که حکما گفته اند ملك پدر و مادرش بخواند

"I am ſuch an one, and this is the identical ſtone that on ſuch a day you flung at my head ?" He proceeded, "Where were you all this time ?" The Durwaiſh replied ? "I was afraid of your dignity ; but now that I ſee you in the pit, I conſider it a favorable opportunity to avenge myſelf. Whilſt the worthleſs man is in a ſtate of proſperity, the wiſe think it proper to pay him reſpect. When you have not a nail ſufficiently ſharp for tearing, it is prudent not to contend with the wicked. Whoſoever grapples againſt an arm of ſteel, will injure his own wriſt, if it is of ſilver : wait until fortune ties his hands, when to the ſatisfaction of your friends you may pick out his brains."

TALE XXII.

A certain king had a terrible diſeaſe, the nature of which it is not proper to mention. A number of Greek phyſicians agreed, that there was no other remedy for this diſeaſe, but the gall of a man, of ſome particular deſcription. The king ordered ſuch an one to be ſought for, and they found a peaſant's ſon with the properties which the phyſicians had deſcribed. The king ſent for the lad's father and mother,

و بنعمت بیکران خوشنود گردانید و قاضي فتوي داد که خون یکي از رعیت ریختن براي سلامتي نفس پاک شاه روا باشد جلاد قصد کشتنش کرد پسر روي بسوي آسمان کرد و بخندید ملک گفت که درین حالت چه جاي خنده است پسر گفت ناز فرزندان بر پدر و مادر باشد و دعوي پیش قاضي برند و داد از پادشاهان خواهند اکنون پدر و مادر بعلت حطام دنیا مرا بخون در سپردند و قاضي بکشتنم فتوي داد و سلطان صحت خویش در هلاک من بیند بجز خداي تعالی پناهي ندارم

بیت

پیش که برآورم ز دستت فریاد   هم پیش تو از دست تو میخواهم داد

سلطان را دل ازین سخن بهم برآمد و آب در دیده بگردانید و گفت هلاک من اولیترست از خون بیگناهي

and by offering a great reward gained their conſent; and the Cazy gave his deciſion that it was lawful to ſhed the blood of a ſubject for reſtoring the health of the monarch. The executioner prepared to put him to death, upon which the Youth turned his eyes towards heaven and laughed. The king aſked "what there could be in his preſent condition, which could poſſibly excite mirth." He replied. "Children look to their parents for affection, a ſuit is referred to the Cazy; and juſtice is expected from the monarch. Now my father and mother, ſeduced by vain worldly conſiderations, having conſented to the ſhedding of my blood; the judge having ſentenced me to die; and the king, for the ſake of his own health, having conſented to my death; where am I to ſeek refuge excepting in the high God? unto whom ſhall I prefer my ſuit, ſince it is againſt you that I ſeek juſtice?" The king's heart being troubled at theſe words, the tears ſtood in his eyes, and he ſaid. "It is better for me to die, than that the blood of an innocent perſon

ریختن هر دو چشمش ببوسید و در کنار گرفت و نعمت بیکران
بخشید و آزاد کرد گویند که ملک هم دران هفته شفا یافت

قطعه

همچنان در فکر آن بیتم که گفت پیل بانی بر لب دریای نیل
زیر پایت گر ندانی حال مور همچو حال تست زیر پای پیل

حکایت ۲۳

یکی از بندگان عمرو لیث گریخته بود کسان در عقبش
رفتند و باز آوردند وزیر را باوی غرضی بود اشارت بکشتن
او کرد تا دگر بندگان چنین حرکت نکنند بنده پیش عمرو
سر بر زمین نهاد و گفت

بیت

هرچه رود بر سرم چون تو پسندی رواست
بنده چه دعوی کند حکم خداوند راست

امّا بموجب آنکه پروردهٔ نعمت این خاندانم نخواهم که

ſhould be ſhed." He kiſſed his head and eyes, and embraced him, and after beſtowing conſiderable gifts, ſet him at liberty. They ſay alſo that in the ſame week the king was cured of his diſtemper. In application to this, I recollect the verſe, which the elephant driver rehearſed on the banks of the river Nile. " If you are ignorant of the ſtate of the ant under your foot, know that it reſembles your own condition, under the foot of the elephant."

TALE XXIII.

One of the ſlaves of Umroolais having abſconded, a perſon was ſent in purſuit of him, and brought him back. The Vizier, being inimical to him, commanded him to be put to death, in order to deter other ſlaves from committing the like offence. The ſlave proſtrated himſelf before Umroolais, and ſaid " whatever may happen to me with your approbation is lawful, what plea can the ſlave offer againſt the ſentence of his Lord? but ſeeing that I have been brought up under the bounties of your houſe, I do not wiſh that

در قیامت بخون من گرفتار آیی اگر این بنده بخواهی کشت باری بتاویل شرع بکش تا در قیامت مواخذ نباشی ملک گفت تاویل چه گونه کنم گفت اجازت فرمایی تا من وزیر را بکشم انگه بقصاص او مرا بفرمای کشتن تا بحق کشته باشی ملک بخندید وزیر را گفت چه مصلحت می بینی گفت ای خداوند بصدقه گور پدرت این حرام زاده را آزاد کن تا مرا هم در بلا نیفگند گناه از منست که قول حکما را معتبر نداشتم که گفته اند

قطعه

چو کردی با کلوخ انداز پیکار سر خود را بناداني شکستي
چو تیر انداختي در روي دشمن حذر کن کاندر آماجش نشستي

حکایت ۲۴

ملک زوزن را خواجه بود کریم النفس و نیک محضر که همگنان را در مواجهه خدمت کردي و در غیبت نیکو گفتي اتفاق ازوي

at the resurrection you ſhould be charged with my blood: if you are reſolved to kill your ſlave, do it conformably to the interpretation of the law, in order that at the reſurrection you may not ſuffer reproach;" The king aſked after what manner ſhall I expound it? He replied "give me leave to kill the Vizier, and then in retaliation for him, order me to be put to death, that you may kill me juſtly." The king laughed, and aſked the Vizier what was his advice on the occaſion. He replied "O my lord, as an offering to the tomb of your father, liberate this rogue, in order that I alſo may not fall into calamity. The crime is on my ſide, for not having obſerved the words of the ſages, who ſay, When you combat with one who flings clods of earth, you break your own head by your folly: when you ſhoot at the face of your enemy, be careful that you ſit out of his aim."

TALE XXIV.

A king of Zuzan had a miniſter of a beneficent ſpirit and amiable diſpoſition, who treated all perſons with civility, when preſent; and ſpoke well of them when abſent. It happened

حرکتی در نظر ملک ناپسندیده آمد مصادره کرد و عقوبت فرمود سرهنگان ملک بسوابق نعمت معترف بودند و بشکر آن مرتهن پس در مدت توکیل او رفق و ملاطفت کردندی و زجر و معاتبت روا نداشتندی

قطعه

صلح با دشمن اگر خواهی هر گه که ترا
در قفا عیب کند در نظرش تحسین کن
سخن آخر بدهن میگذرد موذی را
سخنش تلخ نخواهی دهنش شیرین کن

انچه مضمون خطاب ملک بود از عهده بعضی بیرون آمد و به بقیتی در زندان بماند یکی از ملوک آن نواحی در خفیه پیغامش فرستاد که ملوک آن طرف قدر چنان بزرگواری ندانستند و بی عزتی کردند اگر خاطر عزیز فلان احسن الله عواقبه بجانب ما التفات کند در رعایت خاطرش هر چه تمامتر سعی کرده شود که اعیان این مملکت بدیدار او

that ſome action of his having diſpleaſed the king, he mulcted him, and ordered him to be chaſtiſed. The king's officers, mindful of his former benefits, conſidered themſelves pledged thereby to ſhew him gratitude; therefore whilſt he was under their cuſtody, they treated him with courteſy and kindneſs, neither exerciſed any ſeverity nor allowed any reproaches. If you wiſh to preſerve peace with your enemy, whenever he ſlanders you in your abſence, in return praiſe him to his face; at any rate as the words will iſſue from the lips of the pernicious man, if you wiſh that his ſpeech ſhould not be bitter, make his mouth ſweet. He was acquitted on ſome of the King's accuſations, and for the remainder he continued in priſon. One of the neighbouring princes privately ſent him a meſſage, ſaying, " The monarchs of that quarter know not the value of ſuch excellence, and have diſhonored you: if the precious mind of ſuch an one, (may God proſper his future undertakings,) will condeſcend to look towards us, we, out of reverence to his virtue, will exert our utmoſt endeavours to ſatisfy him, ſince the rulers of theſe dominions, will be honored by the ſight of him,

مفتخر و جواب مکتوب را منتظر خواجه برین وقوف یافت از خطر اندیشید جواب مختصر چنانکه مصلحت دید بر ظهر ورق نوشت و روان کرد یکي از متعلّقان ملک برین واقعه مطلع شد و ملک را اعلام کرد و گفت فلان را که حبس فرموده با ملوک نواحي مراسلت دارد ملک بهم برآمد و کشف این خبر فرمود قاصد را بگرفتند و رساله را بخواندند نوشته بود که حسن ظن بزرگان بیش از فضیلت بنده است و تشریف قبولي که فرموده اند بنده را امکان اجابت آن نیست بحکم آنکه پروردهٔ نعمت این خاندانم و باندک مایه تغیّر خاطر با ولي نعمت خود بیوفایي نتوان کرد که گفته اند

بیت

آنرا که بجاي تست هر دم کرمي   عذرش بنه ار کند بعمري ستمي

ملک را حق شناسي او پسند آمد نعمت و خلعت بخشید و عذر خواست که خطا کردم و ترا بي گناه بیازردم گفت اي خداوند بنده

and impatiently expect his answer to the letter. " The minister understood the contents, and reflecting on the danger to which he was exposed, wrote a short answer, such as to him appeared advisable, on the back of the letter, and despatched it. One of the King's attendants, being informed of the circumstances, apprized the king thereof, and said, such an one, whom you ordered into confinement, holds correspondence with the neighbouring princes. The king was wroth, and ordered that the affair should be investigated. They seized the courier, and read the letter, on the back of which was written as follows, " The good opinion of the great exceeds the merit of this servant, but it is impossible to accept the offer which you have made me; for having been nourished by the bounty of this illustrious house, I cannot be ungrateful to my benefactor on account of a trifling change in his sentiments; for it has been said, excuse him who hath conferred continual benefits, if during the course of your life he doeth you only a single injury." The king commended his fidelity, bestowed on him a largess and a dress of honor, and asked his forgiveness, saying, " I committed a mistake, and injured you who are innocent." He replied, " O my lord! your servant

درین حالت شما را گناهی نمی بیند بلکه تقدیر خدای تعالی چنین بود که مرین بنده را مکروهی برسد پس بدست تو اولیتر که سوابق نعمت برین بنده داری و ایادی منت

مثنوی

گر گزندت رسد ز خلق مرنج که نه راحت رسد ز خلق نه رنج
از خدا دان خلاف دشمن و دوست که دل هر دو در تصرف اوست
گر چه تیر از کمان همی گذرد از کماندار بیند اهل خرد

حکایت ۲۵

یکی از ملوک عرب متعلقان دیوان را فرمود که مرسوم فلانرا چندانکه هست مضاعف کنند که ملازم درگاه است و مترصّد فرمان و سایر خدمتکاران بلهو و لعب مشغولند و در ادای خدمت متهاون صاحبدلی بشنید و گفت علوّ درجات بندگان بدرگاه حق جل و علا همین مثال دارد

does not consider you as criminal in this case, but since it was the decree of heaven that a misfortune should befal me, it was best that it should come from that hand, which had for so long a time bestowed favor and kindness on this servant. Grieve not if thou shouldest suffer injury from mankind, since neither tranquillity nor distress cometh from them: know that from God proceed the contrarieties of enemy and friend, the hearts of both being under his guidance: although the arrow issues from the bow, yet those who are wise look to the archer."

TALE XXV.

A king of Arabia commanded his ministers to double the stipend of some one, because he was constant in his attendance, and always attentive to his duty, whilst the rest of the courtiers were dissipated in their manners and negligent of their business. A man of penetration, hearing this, remarked, that the high ranks of servants in the court of heaven are conferred in the same manner.

نظم

دو بامدادگر آید کسی بخدمت شاه
سیوم هر آینه دروي کند بلطف نگاه
امید هست پرستندگان مخلص را
که نا امید نگردند ز آستان آله

مثنوي

مهتري در قبول فرمانست   ترک فرمان دلیل حرمانست
هرکه سیماي راستان دارد   سر خدمت بر آستان دارد

حکایت ۲۶

ظالمي را حکایت کنند که هیزم درویشان خریدي بحیف وتونگران را دادي بطرح صاحبدلي براو بگذشت وگفت

بیت

ماري توکه هرکرا به بیني بزني   یا بوم که هرکجا نشیني بکني

قطعه

زورت ار پیش میرود باما   با خداوند غیب دان نرود

If a perſon is vigilant in the ſervice of a monarch during two days, on the third day he will certainly be regarded with kindneſs. The ſincere worſhippers entertain expectation that they ſhall not return from the threſhold of God unrewarded. Obedience inſures greatneſs, whilſt diſobedience leads to a repulſe: whoſoever poſſeſſeth the qualities of righteouſneſs, placeth his head on the threſhold of obedience.

TALE XXVI.

They tell a ſtory of an oppreſſor who purchaſed firewood from the poor by force, and gave it gratuitouſly to the rich. A judicious man paſſing that way ſaid, " you are a ſnake that bites every one you ſee; or an owl that deſtroys every place where you ſit: although your injuſtice may paſs unpuniſhed amongſt us, it will not eſcape the obſervation of that God to whom all ſecrets are revealed.

زورمندي مکن بر اهل زمين   تا دعايي بر آسمان نرود
ظالم ازين سخن برنجيد و روي ازو درهم کشيد و برو التفاتي نکرد تا شبي که آتش از مطبخ در انبار هيزمش افتاد و ساير املاکش بسوخت و از بستر نرم بر خاکستر گرمش نشاند اتفاق همان صاحبدل برو بگذشت شنيدش که با ياران همي گفت ندانم که اين آتش از کجا در سراي من افتاد گفت از دود دل درويشان

قطعه

حذر کن ز دود درونهاي ريش   که ريش درون عاقبت سر کند
بهم برمکن تا تواني دلي   که آهي جهاني بهم بر کند

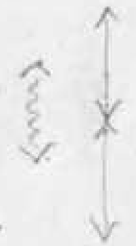
حکمت

بر تاج شاه کيخسرو نوشته بود

قطعه

چه سالهاي فراوان و عمرهاي دراز
که خلق بر سر ما بر زمين بخواهد رفت
چنانکه دست بدست آمدست ملک بما
بدستهاي دگر همچنين بخواهد رفت

Injure not the inhabitants of this world, that the ſighs of the oppreſſed may not aſcend to heaven." The oppreſſor was diſpleaſed at his words, frowned on him, and took no farther notice of him, until one night, when fire, iſſuing from the kitchen, caught the ſtock of wood, and conſumed all his goods; when his ſoft bed became a ſeat of warm aſhes. It happened that this ſame judicious perſon paſſing by, and hearing him ſay to his friends, " I know not from whence this fire fell upon my houſe," replied, " from the ſmoke of the hearts of the poor." Beware of the groans of the wounded ſouls, ſince the inward ſore will at length break out; oppreſs not to the utmoſt a ſingle heart, for a ſingle ſigh has power to overſet a whole world. On the crown of Kaikuſrou was the following inſcription, " for how many years, during what ſpace of time, ſhall men paſs over my grave? as the kingdom came to me by ſucceſſion, in like manner ſhall it paſs to the hands of others."



حکایت ۲۷

یکی در صنعت کُشتی بسر آمده بود سیصد و شصت بند فاخر در ین علم دانستی و هر روز بنوعي کشتي گرفتي مگر گوشه خاطرش با جمال یکي از شاگردان میلي داشت سیصد و پنجاه و نُه بندش در آموخت مگر یک بند که در تعلیم آن دفع انداختي پسر در صنعت و قوت بسر آمد و کسي را با او امکان مقاومت نبودي تا بحدي که پیش سلطان گفت استاد را فضیلتي که بر منست از روي بزرگي و حق تربیت است و الا بقوت ازو کمتر نیستم و بصنعت با او برابرم ملک را این ترک ادب ازوی پسندیده نیامد بفرمود تا مصارعت کنند مقامي متّسع معین کردند ارکان دولت و اعیان حضرت حاضر شدند پسر چون پیل مست در آمد بصدمتی که اگر کوه آهنین بودي از جای

TALE XXVII.

A perfon had arrived at the head of his profeffion in the art of wreftling; he knew three hundred and fixty capital fleights in this art, and every day exhibited fomething new; but having a fincere regard for a beautiful youth, one of his fcholars, he taught him three hundred and fifty-nine fleights, referving however one fleight to himfelf. The youth excelled fo much in fkill and in ftrength, that no one was able to cope with him. He at length boafted, before the Sultan, that the fuperiority which he allowed his mafter to maintain over him, was out of refpect to his years, and the confideration of having been his inftructor; for otherwife he was not inferior in ftrength, and was his equal in point of fkill. The king did not approve of this difrefpectful conduct, and commanded that there fhould be a trial of fkill. An extenfive fpot was appointed for the occafion. The minifters of ftate, and other grandees of the court, were in attendance. The youth, like a luftful elephant, entered, with a percuffion, that would have removed, from its bafe, a mountain of iron.

بر کندي استاد دانست کجوان ازو بقوت برترست بدان بند غريب که ازوي نهان داشته بود باوي درآويخت جوان دفع ان ندانست استاد بدو دست از زمين بر داشت وبر بالاي سر برد وبر زمين زد غريو از خلق برخاست ملك فرمود تا استاد راخلعت ونعمت دادند وپسر را زجر وملامت کرد که با پرورندهٔ خويش دعوي مقاومت کردي وبسر نبردي گفت اي خداوند استاد بزور وقوت بر من دست نيافت بل که درعلم کشتي دقيقه مانده بود که از من دريغ هميداشت امروز بدان دقيقه بر من دست يافت استاد گفت از بهر چنين روزنگه ميداشتم که حکما گفته اند دوسترا چندان قوت مده که اگر دشمني کند بتواند نشنيدهٔ که چه گفت آنکه ازپروردهٔ خود جفا ديد

قطعه

يا وفا خود نبود در عالم   يامگر کس درين زمانه نکرد

The master, being sensible that the youth was his superior in strength, attacked with the sleight which he had kept to himself. The youth not being able to repel it, the master with both hands lifted him from the ground, and raising him over his head, flung him on the earth. The multitude shouted. The king commanded that a dress and a reward in money should be bestowed on the master; and reproved and derided the youth, for having presumed to put himself in competition with his benefactor, and for having failed in the attempt. He said, " O king, my master did not gain the victory over me through strength or skill, but there remained a small part in the art of wrestling, which he had with held from me, and by that small feint, he got the better of me. The master observed, " I reserved it for such an occasion as the present; the sages having said, put not yourself so much in the power of your friend, that if he should be disposed to be inimical, he may be able to effect his purpose. Have you not heard what was said by a person who had suffered injury from one whom he had educated? either there never was any gratitude in the world, or else no one at this time practises it.



کس نیاموخت علم تیر از من   که مرا عاقبت نشانه نکرد

حکایت ۲۸

درویشی مجرّد بگوشهٔ صحرایی نشسته بود پادشاهی بروبگذشت درویش ازانجا که فراغ مُلک قناعتست سر برنیاورد و التفات نکرد و پادشاه ازانجا که سطوت سلطنت است بهم برآمد و گفت این طایفه خرقه-پوشان بر مثال حیوانند و زیر گفت پادشاه روی زمین بر تو گذر کرد چرا خدمت نکردی · و شرط ادب بجای نیاوردی گفت بگو ملک را توقّع خدمت از کسی دار که توقع نعمت از تو دارد و دیگر بدان که ملوک از بهر پاس رعایا اند نه رعایا از بهر طاعت ملوک

قطعه

پادشاه پاسبان درویشست   گرچه نعمت بفرّ دولت اوست
گوسفند از برای چوپان نیست   بل که چوپان برای خدمت اوست

قطعه اخری

یکی امروز کامران بینی   دیگری را دل از مجاهده ریش

I never taught any one the art of archery, who in the end did not make a butt of me."

TALE XXVIII.

A ſolitary durwaiſh had taken up his abode in a corner of a deſert. The king paſſed him, and the durwaiſh, becauſe retirement is the kingdom of contentment, did not lift up his head, nor ſhew any ſigns of politeneſs. The monarch, conſcious of his ſuperior dignity, was chagrined, and ſaid, "this tribe of ragged mendicants reſemble the brute beaſts;" his Vizier ſaid to the durwaiſh, "when the monarch of the terreſtial globe paſſed by you, why did not you do him homage, nor behave even with common good manners." He replied, "tell the monarch of the earth to expect ſervice from him, who hopes to receive benefits, and let him know alſo, that the monarch is for the protection of his ſubjects, and not the ſubjects for the ſervice of the king. The king is the ſentinel of the poor, altho' affluence, pomp and power are his portion. The ſheep are not for the ſhepherd, but the ſhepherd is for their ſervice. To day you will ſee one proſperous, and another labouring under an afflicted heart;

روزکه چند باش تا بخورد   خاک مغز سر خیال اندیش
فرق شاهي وبندگي برخاست   چون قضايي نوشته آيد پيش
اركسي خاک مرده باز كند   نشناسد توانگر از درويش

ملك را گفتار درويش استوار آمد گفت ازمن چيزي بخواه گفت آن ميخواهم كه دگر زحمت من ندهي گفت مرا پندي بده گفت

بيت

دریاب کنون که نعمتت هست بدست
کین دولت و مُلک میرود دست بدست

حکایت ۲۹

يكي ازوزرا پيش ذوالنون مصري رفت وهمت خواست كه روز وشب بخدمت سلطان مشغولم وبخيرش اميدوار وعقوبتش ترسان ذوالنون بگريست وگفت اگر من ازخداي تعالىٰ چنين ترسيدمي كه توازسلطان از جمله صديقان بودمي

wait only a few days, when the earth will conſume the brains of the vain thinker. The difference between royalty and ſervitude ceaſes, when the decrees of fate are fulfilled. If any one ſhould open the grave, he could not diſtinguiſh the rich man from the poor." This ſpeech of the durwaiſh made a favourable impreſſion on the king, who commanded him to make known his wiſhes. He replied " I deſire you not to trouble me again." The king ſaid, " give me ſome good advice." He replied, " reflect whilſt you enjoy power, that wealth and dominion paſs from one to another."

TALE XXIX.

A Vizier went to Zool-noon of Egypt, and aſking his bleſſing, ſaid, " I am day and night imployed in the ſervice of the king, hoping for ſome good from him, and dreading his wrath." Zool-noon wept and ſaid, " If had ſerved God as you have feared the king, I ſhould have been reckoned in the number of the juſt.

قطعه

گر نبودی امید راحت و رنج   پای درویش بر فلک بودی
ور وزیر از خدا بترسیدی   همچنان کز ملک ملک بودی

حکایت ۳۰

پادشاهي بكشتن بي گناهي فرمان داد گفت اي ملك موجب خشمي كه ترا برمنست آزار خود مجوي گفت چگونه گفت اين عقوبت بيك نفس برمن برآيد و بزه آن برتو جاويد بماند

رباعي

دوران بقا چو باد صحرا بگذشت   تلخي وخوشي وزشت وزيبا بگذشت
پنداشت ستمگر كه ستم بر ماكرد   بر گردن او بماند و برما بگذشت

ملك را اين نصيحت او سودمند آمد و از سر خون او درگذشت و عذر خواست

حكايت ۳۱

وزراي نوشيروان در مهمي از مصالح مملكت انديشه ميكردند و هر يكي بروفق دانش خود راي ميزد ملك نيز همچنين انديشه ميكرد

If there was no expectation of reward and punifhment, the foot of the durwaifh would be on the celeftial fphere, and if the Vizier feared God as much as he dreads the king, he would be an angel."



TALE XXX.

A king having commanded an innocent perfon to be put to death, he faid " O king feek not your own injury by venting your wrath on me." The king afked in what manner. He replied, " this torture will ceafe with me in an inftant, and the crime thereof will remain with you for ever. The fpace of life paffeth away, like the wind over the defert; bitternefs and fweetnefs, deformity and beauty, all fhall ceafe. The tyrant imagineth that he committeth violence againft me, but it remaineth on his own neck and paffeth over me." The advice was profitable to the king, who fpared his life, and afked forgivenefs.



TALE XXXI.

The minifters of Nowfhirvan were confulting on ftate affairs of great importance, and every one gave his opinion according to the beft of his judgment: the king, in like manner delivered his fentiments.

بزرچمهر را راي ملک اختيار افتاد وزيران درسر گفتندش راي ملک راچه مزيت ديدي بر فكر چندين حكيم گفت بموجب آنكه انجام كار معلوم نيست وراي همكنان درمشيّت اللّه تعالى است كه صواب آيد يا خطا پس موافقت راي ملک اوليتر است تا اگر خلاف صواب آيد بعلت متابعت او ازمعاتبت او ايمن باشيم

مثنوي

خلاف راي سلطان راي جُستن   بخون خويش باشد دست شستن
اگر خود روز را گويد شبست اين   ببايد گفت اينک ماه و پروين

حكايت ۳۲

شيادي گيسوان بر تافت كه من علويم و با قافلهٔ حجاز بشهر درآمد كه ازحج مي آيم و قصيده پيش ملک برد كه من گفته ام يكي از نديماي ملک دران سال از سفر آمده بود گفت من اورا در عيد اضحي دربصره ديدم حاجي چگونه باشد وديگر ميگفت پدرش نصراني بود درملاطيه علوي چگونه باشد وشعرش درديوان انوري يافتند

Buzerchemeher preferred the king's opinion. The other minifters afked him, in private, why he had preferred the king's opinion to thofe of fo many wife men. He replied, " becaufe the event is not known, and the opinion of every one depends upon God whether it fhall profper or fail; therefore it is fafeft to conform to the king's opinion, becaufe if it fhould fail, my obfequioufnefs will fecure me from his reprehenfion. To ftrive to think differently from the king, is to wafh the hands in one's own blood. If he call the day night, it is prudent to fay behold the moon and the pleiades."

TALE XXXII.

A certain impoftor, who had twifted his ringlets, pretending to be a defcendant of Ali, entering the city, along with the caravan from Hejaz, faid he was a pilgrim from Mecca, and prefented the king with an elegy, as his own compofition. One of the courtiers who in that year had returned from a journey faid, " I faw this man during the Eed of Uzhah at Bufrah, how then can he be a Hâjee?" another faid, " his father is a chriftian at Mitiline, how then can he be of the facred flock?" and they difcovered his verfes in the dewan of Unwuree.

ملک فرمود تا بزنند و برانند که چندین دروغ چرا گفتی گفت ای خداوند روی زمین سخنی دیگر بگویم اگر راست نباشد بهر عقوبت که فرمایی سزاوارم گفت آن چیست گفت

قطعه

غریبی گرت ماست پیش آورد   دو پیمانه آبست و یک چمچه دوغ
گر از بنده لغوی شنیدی مرنج   جهاندیده بسیار گوید دروغ

ملک بخندید و گفت ازین راستتر سخن در عمر خود نگفته بفرمود تا آنچه مامول اوست مهیا دارند

حکایت ۳۳

آورده اند که یکی از وزرا بر زیردستان رحمت آوردی و صلاح همگنان جستی اتفاقا بخطاب ملک گرفتار آمد همگنان در موجب استخلاص او سعی کردند و موکلان بروی در معاقبتش ملاطفت کردندی و بزرگان دیگر در سیر نیک او بپادشاه گفتند تا ملک از سر خطای او درگذشت

The king ordered that he ſhould be puniſhed and driven away, and aſked him why he had uttered ſuch falſehoods. He replied, " O king of the earth, I will ſpeak one word more, and if it ſhould not be true, I ſhall deſerve any puniſhment that you may command." The king aſked " what is that?" he replied, " If a ſtranger brings you butter-milk, two parts of it are water, and one ſpoonful is ſour milk; be not therefore offended if your ſlave ſhould have uttered an inconſiderate ſpeech, for a traveller tells many lies." The king laughed and ſaid he had never made a truer ſpeech in his life, and ordered that what he had aſked ſhould be granted. *

TALE XXXIII.

They have related that a certain vizier had ſhewn clemency towards thoſe of an inferior degree, and had ſought to accommodate every one. It happened that having fallen under the king's diſpleaſure, they all exerted their intereſt to obtain his releaſe; and thoſe to whoſe cuſtody he was committed, ſhewed him great indulgence in guarding him, and the other grandees repreſented his virtues to the king, till at length the monarch pardoned his fault.

* The allowance given to Syeds or deſcendants of Mahommed.

صاحبدلي برين حال اطلاع يافت و گفت

قطعه

تا دل دوستان بدست آري بوستان پدر فروخته به
پختن ديگ نيک خواهان را هرچه رخت سراست سوخته به
با بد انديش هم نکوئي کن دهن سگ بلقمه دوخته به

حکايت ۳۴

يکي از پسران هارون الرشيد پيش پدر آمد خشمناک که فلان سرهنگ زاده مرا دشنام داد بمادر هارون ارکان دولت را گفت جزاي اين چنين کس چه باشد يکي اشارت بکشتن کرد و ديگري بزبان بريدن و ديگري بمصادره و نفي هارون گفت اي پسر کرم آنست که عفو کني و اگر نتواني تو نيز دشنام مادرش ده نه چندانکه انتقام از حد گذرد آنگاه ظلم از طرف ما باشد

قطعه

نه مردست آن بنزديک خردمند
که با پيل دمان پيکار جويد

A righteous man, when apprized of the circumſtances, ſaid " ſell even your patrimonial garden to gain the hearts of your friends? In order to boil your well-wiſher's pot, it is adviſable to burn all your furniture. Do good even unto the wicked, for it is beſt to cloſe the dog's mouth with a morſel."

TALE XXXIV.

One of the ſons of Haroon ur Ruſheed went to his father in a rage, complaining that the ſon of a certain officer had ſpoken diſreſpectfully of his mother. Haroon aſked his miniſters what was the juſt puniſhment for ſuch an offence. One was for having him put to death, another ſaid that his tongue ought to be cut out, and another that he ſhould be fined and baniſhed. Haroon ſaid, " my ſon, charity requires that you ſhould pardon him; but if you have not ſtrength of mind to do this, then abuſe his mother in return, but not ſo much as to exceed the bounds of vengeance, for then the injury would be imputable to our ſide." In the opinion of the wiſe, he is not a brave man, who combats with a furious elephant,

بلي مرد آنکس است از روي تحـــقيق
که چون خشـــم آيدش باطل نگويد

مثنوي

يکي را زشت خوي داد دشنام   تحمل کرد و گفت اي نيک فرجام
بتر زانم که خواهي گفتن آني   که دانم عيب من چون من نداني

حکايت ۳۵

با طايفه بزرگان در کشتي بودم زورقي در پاي ما غرق شد و دو برادر بگردابي درافتادند يکي از بزرگان ملاح را گفت که بگير آن هر دو برادر را تا ترا صد دينار بدهم مـــلاح آمـــد تا يکي را خلاص کرد و ديگري هلاک شد گفتم بقيت عمرش نمانده بود ازان سبب در گرفتن او تاخير افتاد ملاح بخنديد و گفت انچه تو گفتي يقين ست و ديگر خـــاطر من به رهانيدن اين بيشـــتر بود بسبب آنکه وقتي در بيابان مانده بودم اين مرا بر اشتر نشاند و از دست آن ديگر تازيانه خورده بودم در طفلي گفتم صدق الله العظيم که من عمل صالحاً فلنفسه و من اساء فعليها

but he is a man indeed, who even in wrath, uttereth not idle words. A man of a bad diſpoſition abuſed another, who took it patiently and called him a hopeful youth. "I am worſe than you can ſay of me, for I know my own defects, better than you can poſſibly diſcover them."



TALE XXXV.

I was ſitting in a boat, in company with ſome perſons of diſtinction, when a veſſel near us ſunk, and two brothers fell into a whirlpool. One of the company promiſed a mariner an hundred dinars, if he would ſave both the brothers. The mariner came and ſaved one, and the other periſhed. I ſaid, "of a truth the other had no longer to live, and therefore he was taken out of the water the laſt." The mariner laughing replied, "What you ſay is true, but I had alſo another motive for ſaving this in preference to the other, becauſe once when I was tired in the deſert, he mounted me on a camel; and from the hand of the other I received a whipping in my childhood." I replied, "truly the great God is juſt, ſo that whoſoever doth good ſhall himſelf experience good; and he who committeth evil ſhall ſuffer evil.

قطعه

تاتواني درون کس مخراش — کاندرین راه خارها باشد
کار درویش مستمند برآر — که ترا نیز کارها باشد

حکایت ۳۶

دوبرادر بودند یکي خدمت سلطان کردي و دیگري بسعي بازوان نان خوردي باري این توانگر درویش را گفت چرا خدمت سلطان نمیکني تا از مشقت کار کردن برهي گفت توچرا کار نکنی تا ازمذلت خدمت رهایي یابي که حکما گفته اند نان خود خوردن ونشستن به که کمر زرّین بستن و بخدمت ایستادن

بیت

بدست آهک تفته کردن خمیر — به از دست بر سینه پیش امیر

قطعه

عمر گرانمایه درین صرف شد — تاچه خورم صیف وچه پوشم شتا
اي شکم خیره بناني بساز — تانکني پُشت بخدمت دوتا

As far as you can avoid it, diſtreſs not the mind of any one, for in the path of life there are many thorns. Aſſiſt the exigencies of others, ſince you alſo ſtand in need of many things."

TALE XXXVI.

There were two brothers, one of whom was in the ſervice of the king, and the other ate the bread of his own induſtry. Once the rich man ſaid to his poor brother, " why do you not enter into the ſervice of the king, to relieve yourſelf from the affliction of labour?" he aſked, " and why do you not work, that you may be relieved from the baſeneſs of ſervitude? for the ſages have ſaid, that to eat one's bread, and to ſit down, at eaſe, is preferable to wearing a golden girdle and ſtanding up in ſervice; to uſe your hands in making mortar of quicklime, is preferable to placing them on your breaſt in attendance on the Umeer. Precious life has been ſpent in theſe cares, what ſhall I eat in the ſummer, and with what ſhall I be clothed in the winter. O ignoble belly, ſatisfy yourſelf with a loaf of bread, that you may not bend your back in ſervitude."

حکايت ۳۷

کسي پيش نوشيروان عادل مژده آورد که خداي عزوجل فلان
دشمنت برداشت گفت هيچ شنيدي که مرا فرو گذاشت

بيت

مرا بمرگ عدو جاي شادماني نيست که زندگاني ما نيز جاوداني نيست

حکايت ۳۸

گروهي از حکما در بارگاه کسري در مصلحتي سخن ميگفتند
بزرجمهر خاموش بود گفتند چرا درين بحث با ما سخن نگويي
گفت وزرا بر مثال اطبا اند و طبيب دارو ندهد جز سقيم را پس
چون بينم که راي شما بر صوابست مرا دران سخن گفتن حکمت نباشد

قطعه

چو کاري بي فضول من برآيد مرا دروي سخن گفتن نشايد
وگر بينم که نابينا و چاه است اگر خاموش بنشينم گناه است

TALE XXXVII.

Some body brought to Nouſhirvan the juſt the good tidings, that the God of majeſty and glory has taken away ſuch an one who was your enemy. He aſked, " have you heard that he will by any means ſpare me? The death of my enemy is no cauſe of joy to me, ſince neither is my own life eternal."

TALE XXXVIII.

At the court of Kiſra a number of wiſe men were debating on ſome affair, when Buzerchemeher being ſilent, they aſked him why in this debate he did not ſay any thing. He anſwered, " miniſters are like phyſicians, and the phyſician adminiſters medicine to the ſick only; therefore when I ſee that your opinions are judicious, it would not be conſiſtent with wiſdom for me to obtrude my ſentiments. When a buſineſs can be managed without my interference, it is not proper for me to ſpeak on the ſubject, but if I ſee a blind man in the way of a well, if I keep ſilence, it is a crime."

حکایت ۳۹

هارون الرشید را چون مُلک مصر مسلم شد گفت بخلاف آن طاغی که بغرور ملک مصر دعوي خدایي کرد نبخشم این مملکت را مگر بکهترین بندگان سیاهی داشت کودن نام او خصیب مُلک مصر را بوي ارزاني داشت گویند عقل وکفایت او بحدي بود که طایفه حراث مصر شکایت آوردند که پنبه کاشته بودیم برکنار نیل باران بي وقت آمد تلف شد گفت پشم بایستي کاشتن صاحبدلي بشنید و گفت

مثنوی

اگر روزي بدانش درفزودي　　ز نادان تنگ روزیتر نبودي
بنادان آنچنان روزي رساند　　که صد دانا دران حیران بماند

مثنوي

بخت ودولت بکارداني نیست　　جز بتایید آسماني نیست
اوفتادست در جهان بسیار　　بي تمیز ارجمند وعاقل خوار
کیمیاگر بغصه مرده ورنج　　ابله اندر خرابه یافته گنج

TALE XXXIX.

Haroon ur Ruſheed, when he had completed the conqueſt of Egypt, ſaid, " as a contraſt to that rebel who through the pride of his poſſeſſing the kindom of Egypt, boaſted that he was God, I will beſtow this kingdom on the meaneſt of my ſlaves." He had an Ethiopian blockhead, named Khoſaib, to whom he gave the kingdom. They ſay that this man's wiſdom and knowledge were ſo great, that when ſome of the farmers of Egypt were complaining, that an unſeaſonable fall of rain had deſtroyed the cotton, which they had ſown on the banks of the Nile, he ſaid that they ought to ſow wool. A man of diſcernment, upon hearing this, ſaid, " If the augmentation of wealth depended upon knowledge, none would be ſo diſtreſſed as an ignorant fellow, but God beſtows on a ſingle fool, as much wealth as would aſtoniſh an hundred men of wiſdom. Wealth and power depend not upon ſkill, and cannot be obtained without the aſſiſtance of heaven. It often happens in the world that the imprudent are honored, and the wiſe are deſpiſed. The alchymiſt died of grief and diſtreſs, whilſt the blockhead found treaſure under a ruin."

حکایت ۴۰

یکی را از ملوک کنیزک چینی آورده بودند خواست که در حالت مستی باوی جمع آید دختر ممانعت کرد ملک در خشم شد و مراورا از بندگان بسیاهی بخشید که لب زبرینش از پرهٔ بینی بر گذشته بود و زیرینش بگریبان فروهشته هیکلی بود که صخرجنّی از طلعتش برمیدی و عین القطر از بغلش بکندیدی

بیت

توگویی تا قیامت زشت رویی   بروختمست وبریوسف نکویی

قطعه

شخصی نه چنان کریه منظر   کز زشتی او خبر توان داد
وانکز بغلش نعوذ بالله   مردار بآفتاب مرداد

سیاه را دران مدّت نفس طالب بود و شهوت غالب مهرش بجنبید ومُهرش برداشت بامداد ان ملک کنیزک راجُست ونیافت ماجرا گفتند خشم گرفت و بفرمود تا سیاه را با کنیزک دست

TALE XL.

They having brought a chinese girl to a certain king, whilst he was intoxicated, he wanted to have connection with her, but she refused compliance, at which he was so much enraged that he gave her to one of his negro slaves. This fellow's upper lip reached above his nostrils, and the lower one hung pendent on his breast; his countenance was such that the demon Sakreh would have fled from him in terror, and a fount of pitch distilled from his arm-pits. You would say that to the end of the world he will be considered as the extremity of ugliness; the same as Joseph is looked upon as the standard of beauty. One of so detestable an aspect, that it is impossible to describe his ugliness, and from his arm-pits, good God, defend us! the stench was like a corpse exposed to the sun in the month of August. The negro in the fury of his lust violated her chastity. In the morning the king inquired for the girl, and they informed him what had happened. He was enraged, and commanded that the negro and the girl should be bound fast together by their hands

وپا استواربه بندند وازبام جوسق بخندق دراندازند یکی
از وزرای نیک محضر روی شفاعت بر زمین نهاد و گفت سیاه را
درین خطایی نیست که سایر بندگان و خدمتگاران
ببخشش و انعام خداوندی معتادند گفت اگر در مفاوضه
او شبی تاخیر کردی چه شدی گفت ای خداوند نشنیده
که گفته اند

قطعه

تشنهٔ سوخته در چشمهٔ روشن چو رسد
تو مپندار که از پیل دمان اندیشد
ملحد گرسنه در خانهٔ خالی پر خوان
عقل باور نکند کز رمضان اندیشد

ملک را این لطیفه خوش آمد و گفت سیاه را بتو بخشیدم
کنیزک را چه کنم گفت کنیزک را بسیاه بخش که نیم خورده
او هم او را شاید

and feet, and precipitated from the roof of the palace into the moat. One of the miniſters, a man of virtuous diſpoſition, bent his forehead to the earth, and implored mercy, ſaying " the negro is not criminal in this inſtance, ſince all the ſlaves and ſervants of the court, are accuſtomed to receive princely gifts and largeſſes." The king obſerved that he might have reſtained his paſſion for one night. He replied, " alas my lord, have you not heard the ſaying, When a perſon parched with thirſt arrives at the limpid ſpring, imagine not that he will be terrified at a furious elephant. So if an hungry infidel be alone in a houſe filled with viands, reaſon will not believe that he would pay any regard to the faſt of Ramzan." The king was pleaſed at the joke, and ſaid, " I make you a preſent of the negro, but what ſhall I do with the girl?" He replied, " give her to the negro, as no one would like to eat his leavings.

قطعه

هرگز اورا بدوستي مپسند   كه رود جاي ناپسنديده
تشنه را دل نخواهد آب زلال   نيم خورده دهان كنديده

قطعه

دست سلطان دگر كجا بيند   چون بسرگين در اوفتاد ترنج
تشنه را دل كُجا بخواهد آب   كوزه بگذشته بر دهان سكنج

حكايت ۴۱

اسكندر رومي را گفتند كه ديار مشرق ومغرب بچه گرفتي كه ملوك پيشين را خزاين وملك وعمر ولشكر بيش ازين بود وچنين فتحي ميسر نشد گفت بعون خداي تعالي هر مملكتي كه گرفتم رعيتش نيازردم ونام پادشاهان جُز به نيكويي نبردم

بيت

بزرگش نخوانند اهل خرد   كه نام بزرگان بزشتي برد

قطعه

اين همه هيچست چون مي بگذرد   بخت وتخت وامر ونهي وگيرودار
نام نيك رفتگان ضايع مكن   تا بماند نام نيكت پايدار

Never aſſociate with one who frequents filthy places. A man, although thirſty, cannot reliſh ſweet water half drunken by one who hath ſtinking breath. When an orange hath fallen into the dirt, how can it again be offered to the king's hand. How can the heart of the thirſty wiſh for water out of a flaggon, which has been touched by ulcerated lips?"

TALE. XLI.

They aſked Alexander the Great, " by what means have you extended your conqueſts from eaſt to weſt, ſince former monarchs who exceeded you in wealth, in territory, in years, and in the number of troops never gained ſuch victories?" He replied, " when with the aſſiſtance of God, I ſubdued a kingdom, I never oppreſſed the ſubjects, and always ſpoke well of their monarchs. The wiſe conſider not him illuſtrious, who ſpeaketh ill of the great. All the following objects are nothing when paſſed, wealth and dominion, command and prohibition, war and conqueſt: injure not the name of thoſe who have died with a good reputation, in order, that in return, your own good name may be immortal."

باب دوم در اخلاق درویشان

حکایت ۱

از بزرگان پارسائي را گفت که چه گوئي در حق فلان عابد که دیگران در حق او بطعنه سخنها گفته اند گفت در ظاهرش عیب نمي بینم و در باطنش غیب نمي دانم

قطعه

هر کرا جامه پارسا بیني   پارسا دان و نیک مرد انکار
ور نداني که در نهادش چیست   محتسب را درون خانه چه کار

حکایت ۲

درویشي را دیدم که سر بر آستان کعبه نهاده مینالید و مي گفت یا غفور و یا رحیم تو داني که از ظلوم و جهول چه آید که ترا شاید

قطعه

عذر تقصیر خدمت آوردم   که ندارم بطاعت استظهار
عاصیان از گناه توبه کنند   عارفان از عبادت استغفار

CHAPTER II.

Of the morals of Durwaiſhes.

TALE I.

A certain perſonage aſked a devout man, what he ſaid of the ſtate of a particular âbid, of whoſe character others had ſpoken diſreſpectfully. He replied, " I ſee no fault in his exterior, and am ignorant of what is concealed within him. Whomſoever thou ſeeſt in a religious habit, conſider as a pious and a good man, if you know not what is hidden in his mind: what buſineſs hath the Mohteſib with the inſide of the houſe."

TALE II.

I ſaw a durwaiſh who having placed his forehead on the threſhold of the temple of Mecca, was lamenting, and ſaying, " O gracious and moſt merciful God, thou knoweſt what can proceed from the moſt unjuſt and ignorant of men, that is fit to be offered unto thee; I implore pardon for my imperfections, ſince I can have no claim of return for any performance of duty. The wicked repent of their ſins: they who know God aſk forgiveneſs for the imperfectneſs of their worſhip.

عابدان جزاي طاعت خواهند و بازرگانان بهاي بضاعت و من بنده اميد آورده ام نه طاعت و بدريوزه آمده ام نه بتجارت اصنع بي ما انت اهله ولا تفعل بي ما انا اهله

بيت

گر كشي ور جرم بخشي روي و سر بر آستانم
بنده را فرمان نباشد هرچه فرمائي برانم

قطعه

بر در كعبه سائلي ديدم — كه همي گفت وميكرستي خوش
من نگويم كه طاعتم به پذير — قلم عفو بر گناهم كش

حكايت ٣

عبد القادر گيلاني در حرم كعبه روي بر حصا نهاده همي گفت اي خداوند ببخشاي واگر مستوجب عقوبتم در قيامت مرا نابينا برانگيز تا در روي نيكان شرمسار نشوم

The âbid feeks reward for his obedience, and merchants require the value of their capital ftock; but I who am a fervant, have brought hope, not obedience, and am come to beg, not to traffic: Do unto me that which is worthy of thee; and treat me not according to my defert. Whether you flay, or whether you pardon, my face and head are on thy threfhold. It is not for a fervant to direct: whatfoever thou commandeft I fhall perform." At the gate of the Kâba I faw a mendicant who was weeping bitterly and faying, "I afk not that thou fhouldeft approve my fervices, draw the pen of forgivenefs over my offences."

TALE III.

Ubdulkâdur Gilânee, having placed his forehead on the pebbles before the gate of the temple of Mecca, was faying, "O God pardon my fins; but fhouldft thou doom me to punifhment, then at the refurrection raife me up blind, in order that I may not be put to fhame in the prefence of the righteous.

قطعه

روي برخاک عجز میگویم   هرسحرگه که یاد می آید
اي که هرگز فرامشت نکنم   هیچت از بنده یاد می آید

حکایت ۴

دزدي درخانهٔ پارسائي درآمد چندانکه طلب کرد چیزي نیافت دلتنگ شد پارسا را خبر شد گلیمي که بران خفته بود درراه گذر دزد انداخت تامحروم نگردد

قطعه

شنیدم که مردان راهِ خدا   دل دشمنانرا نکردند تنگ
ترا کي میسّر شود این مقام   که بادوستانت خلافست وجنگ

مودت اهل صفا چه درروي وچه درقفا نه چنانکه ازپست عیب گیرند وپیشت بمیرند

بیت

دربرابر چو گوسپند سلیم   درقفا همچوگرگ مردم خوار

Proſtate in weakneſs, with my face on the earth, every morning, as I awake to reflection, I exclaim, O God never will I forget thee; wilt thou beſtow a thought upon me?"

TALE IV.

A thief got into the houſe of a religious man, but after the moſt diligent ſearch, had the mortification not to find any thing. The good man, diſcovering his ſituation, threw the blanket on which he had ſlept, in the way which the thief had to paſs, in order that he might not be diſappointed. I have heard, that thoſe who are truly pious, diſtreſs not the hearts of their enemies; how canſt thou attain to this dignity, who art in ſtrife and contention with thy friends? The affection of the righteous is the ſame in preſence as in abſence, not like thoſe who cenſure you behind your back, but before your face are ready to die for you; when you are preſent, meek as lamb; but when abſent, like the wolf a devourer of mankind.

بيت

هركه عيب دگران پيش تو آورد و شمرد
بيگمان عيب تو پيش دگران خواهد بُرد

حكايت ٥

تني چند از روندگان متفق سياحت بودند وشريك رنج وراحت خواستم كه مرافقت كنم موافقت نكردند گفتم از كرم و اخلاق بزرگان بديع است روي از مصاحبت مسكينان تافتن و فايدهٔ دريغ داشتن كه من درنفس خويش اينقدر قوّت و قدرت ميشناسم كه درخدمت مردان يار شاطر باشم نه بار خاطر

بيت

ان لم اكن راكب المواشي   اسعي لكم حامل الغواشي

يكي از آن ميان گفت از اين سخن كه شنيدي دل تنگ مدار كه درين روزها دُزدي بصورت درويشان درآمد وخود را درسلك صحبت ما منتظم كرد

Whoſoever recounts to you the faults of your neighbour, will doubtleſs expoſe your defects to others.

TALE V.

Some travellers were journeying together, partakers of each others cares and comforts. I wanted to aſſociate myſelf with them, to which they would not conſent. I remarked, that it was inconſiſtent with the benevolent manners of religious men, to turn away their faces from the poor, and to deny them the advantage of ſuch company; that I knew myſelf to poſſeſs ſuch a degree of energy as would make me an active friend, and not an incumbrance to them. Although I am not mounted on a beaſt, I will endeavour to carry your burthens. One amongſt them ſaid, " be not uneaſy at the words which you have heard, for not long ago a thief, under the appearance of a durwaiſh, got into our company.

بيت

چه دانند مردم که در جامه کیست   نویسنده داند که در نامه چیست

ازانجاکه سلامت حال درویشانست ثبان فضولش نبردند و بیاری قبولش کردند

مثنوي

ظاهر حال عارفان دلقست   اینقدر بس که روي در خلقست

در عمل کوش و هرچه خواهي پوش   تاج بر سر نه و عَلَم بر دوش

زاهدي در پلاس پوشي نیست   زاهد پاک باش و اطلس پوش

ترک دُنیا و شهوتست و هوس   پارسائي نه ترک جامه و بس

در کبج آگند مرد باید بود   بر مخنّث سلاح جنگ چه سود

في الجمله روزي تا بشب رفته بُودیم و شبانگه بپای حصاري خُفته دزد بي توفیق ابریق رفیق برداشت که بطهارت میروم و خود بغارت میرفت

How can one man know what is under another's garment. The writer knows the contents of the letter. *To return to my story*, as the condition of a durwaish is every where approved, they did not entertain any suspicion of his sanctity, but admitted him into their society. The outside of religion is a durwaishe's dress, this is sufficient with a mortal face: let your actions be good, and put on any dress you choose; either wear a crown on your head, or carry a flag on your shoulders: for it is not coarse cloathing that constitutes the Zâhid; be truly pious, and dress in sattin. Sanctity consists in forsaking the world, with its lusts and appetites, not merely in changing the dress. In war-fare manhood is required; of what use would armour be to an hermaphrodite? Summarily, one day we had travelled until dark, and during the night slept at the foot of a castle; the graceless thief under pretence of going to perform his ablutions, carried off the water pot of one of his companions, and then went in quest of plunder.

بيت

پارسا بين كه خرقه دربر كرد   جامهٔ كعبه را جلِ خر كرد

چندانكه از نظر درويشان غايب گشت ببرجي بر رفت و درجي بدزديد تا روز روشن شد آن تاريك دل مبلغي راه رفته بود و رفيقان بي گناه خفته بامدادان همه را بقلعه بردند و بزندان كردند ازان تاريخ ترك صحبت گفتيم و طريق عزلت گرفتيم كه السلامة في الوحدة

قطعه

چو از قومي يكي بيدانشي كرد   نه كِه را منزلت ماند نه مِه را
نمي بيني كه گاوي در علف زار   بيالايد همه گاوان دِه را

گفتم منت خدا را عز و جل كه از فوايد درويشان محروم نماندم اگرچه از صحبت ايشان وحيد شدم و بدين حكايت مستفيد گشتم و امثال مرا درهمه عمر اين نصيحت بكار آيد

Behold this perſon who covered his body with a religious dreſs, made the veil of the kâba a howſing for an aſs. As ſoon as he had got out of ſight of the durwaiſhes he ſcaled a baſtion, and ſtole a caſket. By the time it was daylight, the dark minded wretch had gone a great diſtance; and in the morning his innocent companions (whom he had left aſleep) were all carried to the caſtle, and committed to priſon. From that day, we reſolved not to increaſe our company, but henceforward to lead the lives of recluſes; becauſe in ſolitude there is tranquility. When one of any tribe commits an act of folly, there is no diſtinction between high and low, the whole being diſhonored. Have you not obſerved that a ſingle ox belonging to an herd, will contaminate all the oxen of the village?" I replied, "thanks to the God of majeſty and glory, I am not deſtitute of the benefits which are enjoyed by the religious, although I am ſeparated from their company; for I have derived inſtruction from this ſtory, which will ſerve men of our character for admonition during the remainder of life.

مثنوي

بيک ناتراشيده در مجلسي   برنجد دل هوشمندان بسي
اگر برکهٔ پر کنند از گلاب   سگي دروي افتد کند منجلاب

حکايت ۶

زاهدي مهمان پادشاهي بود چون بر سفره بنشستند کمتر از آن خورد که عادت او بود چون بنماز برخاستند بيشتر از آن کرد که عادت او بود تا ظنّ صلاحيت درحق او زيادت کنند

بيت

ترسم نرسي بکعبه اي اعرابي   کين ره که تو ميروي بترکستانست

چون بمقام خويش باز آمد سفره خواست تا تناول کند پسري داشت صاحب فراست گفت اي پدر در دعوت سلطان چيزي نخوردي گفت در نظر ايشان چيزي نخوردم که بکار آيد گفت نماز را هم قضا کن که چيزي نکردي که بکار آيد

By the means of one diforderly perfon in a company, the hearts of many wife men become afflicted. If you fill a ciftern with rofe water, and a dog fhould fall into it, it would thereby become impure."

TALE. VI.

A zâhid was invited to a feaft by a king: when he fat down at the table he ate more fparingly than he was accuftomed to do; and when he ftood up to prayers he was longer than ufual; in order that they might form an high opinion of his piety. I fear O Arab that thou wilt not arrive at the Kâba, becaufe the road which thou art purfuing leads to Turkiftan. When he returned home, he ordered the table to be fpread that he might eat: His fon, who had an acute underftanding, faid, " why father did you not eat any thing at the king's feaft?" He anfwered, " in his prefence, I ate nothing, to ferve a purpofe." The fon replied, " perform alfo your prayers over again, as you did nothing that will ferve your purpofe."

قطعه

اي هنرها نهاده بر كف دست   عيبها برگرفته زير بغل
تا چه خواهي خريدن اي مغرور   روز درماندگي بسيم دغل

حكايت ٧

ياد دارم كه در عهد طفوليت متعبد بودم و شبخيز ومولع زهد و پرهيز شبي در خدمت پدر نشسته بودم وهمه شب ديده بهم نبسته و مصحف عزيز در كنار گرفته وطايفهٔ گرد ما خفته پدر را گفتم ازينان يكي سر بر نميدارد كه دوگانه بگذارد چنان خفته اند كه گويي مرده اند گفت جان پدر تو نيز اگر بخفتي به ازانكه در پوستين خلق افتي

قطعه

هزج
نه بيند مدعي جز خويشتن را   كه دارد پردهٔ پندار در پيش
گرش چشم خدا بيني ببخشند   نه بيند هيچكس عاجزتر از خويش

O thou who exposest thy virtues on the palm of the hand, and hidest thy vices under the arm-pit! vain wretch, what canst thou expect to purchase with thy base coin in the day of distress?

TALE. VII.

I remember that in the time of childhood, I was very religious: I rose in the night, was punctual in the performance of my devotions, and abstinent. One night I had been sitting in the presence of my father, not having closed my eyes during the whole time, and with the holy Koran in my embrace; whilst numbers around us were asleep. I said to my father "not one of these lifteth up his head to perform his genuflexions; but they are all so fast asleep, that you would say they are dead." He replied, "life of your father, it were better if thou also wert asleep, than to be searching out the faults of mankind. The boaster sees nothing but himself, having a veil of conceit before his eyes. If he was endowed with an eye capable of discerning God, he would not discover any person weaker than himself."



حكايت ۸

بزرگي را درمحفلي همي ستودند ودر اوصاف جميلش مُبالغه همي نمودند سربرآورد وگفت من آنم كه من دانم

بيت

كفيت اذي يامن تعد محاسني علانيّتي هذا ولم تدر باطني

قطعه

شخصم بچشم عالميان خوب منظر است
وزخبث باطنم سر خجلت فتاده پيش
طاؤس را بنقش و نگاري كه هست خلق
تحسين كنند واو خجل از پاي زشت خويش

حكايت ۹

يكي از صُلحاي جبل لبنان كه مقامات او در ديار عرب مذكور بود وكرامات او مشهور بجامع دمشق درآمد وبركنار بركهٔ كلاسه

TALE. VIII.

In a company where every one was praifing a religious man, and extolling his virtues, he raifed up his head, and faid, " I am fuch as I know myfelf to be, whilft thou who reckoneft up my good works, judgeft from the external, but art ignorant of the interior. My external form in the eyes of mankind is a goodly object, but from the bafenefs of the interior, I bow down my head with fhame. Mankind praife the peacock for his beautiful plumage, but he is afhamed of his ugly feet."



TALE. IX.



One of the religious men of mount Libanus, whofe piety and miracles were famed throughout Arabia, entered the great mofque of Damafcus, and was purifying himfelf on the edge of the ciftern of the well,

طهارت میکرد پایش بلغزید و بحوض درافتاد و بمشقت بسیار ازانجا خلاص یافت چون از نماز بپرداختند یکي از اصحاب گفت مرا مشکلي هست شیخ گفت آن چیست گفت یاددارم که برروي دریاي مغرب میرفتي وقدمت ترنمیشد وامروز درین یک قامت آب از هلاکت چیزي نمانده بود درین چه حکمتست سر بجیب تفکر فروبرد وپس از تأمل بسیار سر برآورد وگفت نشنیده که سید عالم محمد مصطفی صلي الله علیه وسلم گفت لي مع الله وقت لا یسعني فیه ملک مقرب ولا نبي مرسل ونگفت علي الدوام وقتي چنین که فرمود بجبرئیل ومیکائیل نه پرداختي ودیگر وقت باحفصه وزینب درساختي که مشاهدة الابرار بین التجلي والاستتار مي نماید ومي رباید

بیت

دیدار مي نمائي وپرهیز میکني   بازار خویش وآتش ما تیز میکني

when his feet flipping he fell into the water, and with great difficulty got out of it. When divine fervice was finifhed, one of his companions faid he had a difficulty which required explanation. The Shaikh afked what it was, he replied, "I recollect that you walked on the furface of the fea of Africa without your feet being wetted, and to day, you had nearly perifhed in this water, which is not deeper than the height of a man; what is the meaning of this?," he funk his head into the bofom of reflection, and after a confiderable paufe looked up and faid, "have you not heard that the prince of the world Mohammed Muftufa, upon whom be the peace and bleffing of God, faid, there is a time in which God has given me a degree of power, that is not allowed either to the neareft angel, nor to any mortal prophet fent from God; but he did not pretend that this was always the cafe. Sometimes in the manner which he defcribed, neither Gabriel nor Michael, has poffeffed it, and at another time it has happened to Hufzeh and to Zynub. The vifion of the pious confifts of revelation and obfcurity. It difcovers and it conceals. Thou fheweft thy countenance, and thou hideft it, by enhancing thy value, thou increafeft our defire.

Z.

بیت

اشاهد من اهوای بغیر وسیلة　نیلحقنی شان اضل طریقا
یوجج نـــارا ثم یطفی برشه　لذلک ترانی محرقـــا وغریقا

حکایت ۱۰ منظومه

یکی پُرسید ازان گم کرده فرزند　که ای روشن گهر پیر خردمند
ز مصرش بوی پیراهن شنیدی　چـــرا در چاه کنعانش ندیدی
بگفت احوال ما برق جهانست　دمی پیـــدا و دیگر دم نهانست
گهی بر طـــارم اعـــلا نشینم　گهی پشت پـــای خود نه بینم
اگر درویش بر حالی بماندی　ســـر دست از دو عالم برفشاندی

حکایت ۱۱

در جامع بعلبک کلمهٔ چند بر طریق وعظ میگفتم با جماعتی افسرده دل مُرده راه از عالم صورت بمعنی نبُرده دیدم که نفسم در نمی گیرد و آتش گرم من در هیزم تر ایشان اثـــر نمیکند دریغ

When I behold thee without an intervention, it affects me in ſuch a manner that I loſe my road. It kindles a flame, and then quenches it by ſprinkling water; on which account you ſee me ſome times in ardent flames, and ſometimes immerſed in the waves."

TALE X.

Some body ſaid to him who had loſt his ſon *(meaning Jacob)* O thou of illuſtrious race, wiſe old man, ſeeing that you were able to perceive at the diſtance of Egypt the perfume of his garment, how happened it that thou wert not able to diſcover him in the well of Canaan? He replied, " our condition is like the darting lightning, one inſtant flaſhing, and the reſt diſappearing. Sometimes we are ſeated above the fourth heaven, and at other times we cannot ſee the back of our feet. If the durwaiſh were always to remain in one ſtate, he would ceaſe to deſire both worlds."

TALE XI.

In the great moſque at Bâlbuk, I was reciting ſome words by way of admonition to a company whoſe hearts were withered and dead, in-capable of applying the ways of the viſible to the purpoſes of the inviſible world. I perceived that what I was ſaying had no effect on them, and that the fire of my piety had not kindled their green wood.

آمدم بتربيت ستوران و آينه داري در محلهٔ كوران وليكن در معني باز بود وسلسله سخن دراز در بيان اين آيت كه ونحن اقرب اليه من حبل الوريد سخن بجاي رسانيده بودم كه گفتم

قطعه

دوست نزديكتر از من بمنست وين عجبتر كه من ازوي دورم
چه كنم با كه توان گفت كه او در كنار من و من مهجورم

من از شراب اين سخن مست و فضلهٔ قدح در دست كه روندهٔ از كنار مجلس گذر كرد ودور آخر درو اثر كرد نعره چنان زد كه ديگران بموافقت او در خروش آمدند وخامان مجلس در جوش گفتم سبحان الله دوران باخبر در حضور ونزديكان بي بصر دور

قطعه

فهم سخن چون نكند مستمع قوّت طبع از متكلّم مجوي
فسحت ميدان ارادت بيار تا بزند مرد سخن گوي گوي

I became weary of inſtructing brutes, and of holding a mirror in the way of the blind; but the door of ſignification continued open, and the concatination of diſcourſe was extended in explanation of this verſe of the Koran, "we are nearer to him than his jugular vein." My diſcourſe had got to ſuch a length that I ſaid a friend is nearer to me than myſelf, but what is more wonderful, I am far from him, "What ſhall I do, to whom ſhall I addreſs myſelf, ſince he is in my arms, whilſt I am ſeparated from him? I am intoxicated with the wine of his diſcourſe, and the dregs of the cup are in my hand." At this time a traveller paſſing by the company was ſo much animated by my laſt words, that he exclaimed with an emphaſis that produced the acclamations of the whole, and the ſenſeleſs company joined in enthuſiaſtic rapture. I ſaid, "O God thoſe who are a far off know thee, whilſt thoſe who are near and ignorant, are at a diſtance; when the hearer does not underſtand the diſcourſe, expect not any effect of genius from the orator: firſt extend the plain of deſire, in order that the orator may ſtrike the ball of eloquence."

حکایت ۱۲

شبي در بيابان مکه از غايت بيخوابي پاي رفتنم نماند سر بنهادم و شتربانرا گفتم دست از من دار

قطعه

پاي مسکين پياده چند رود کز تحمل ستوه شد بختي
تا شود جسم فربهي لاغر لاغر مرده باشد از سختي
گفت اي برادر حرم در پيش است و حرامي در پس اگر رفتي بردي اگر خفتي مردي

بيت

خوشست زير مغيلان براه باديه خفت
شب رحيل ولي ترک جان ببايد گفت

حکايت ۱۳

پارسائي را ديدم بر کناره دريا که زخم پلنگ داشت و بهيچ دارو

TALE XII.

One night in the deſert of Mecca, from the great want of ſleep, I was deprived of all power to ſtir; I reclined my head on the earth and deſired the camel driver not to diſturb me. How far ſhall the feet of the poor man proceed, when the camel is weary of his load. Whilſt the body of the fat man is becoming lean, the lean man may die of fatigue. He replied, "O brother, Mecca is in front, and robbers in the rear, by proceeding you eſcape; and if you ſleep you die: It is pleaſant to ſleep on the road in the deſert under acacia-tree in the night of decampment, but you muſt conſider it as abandoning life."

TALE XIII.

I ſaw on the ſea ſhore a religious man, who had a wound from a tiger, which could not be cured by any medicine.

به نیش و مدّتها دران رنجور بود و دمبدم شکر خدایتعالي
هي گفت الحمد لله که بمصیبتي گرفتارم نه بمعصیتي

قطعه

گر مرا زار بکشتن دهد آن یار عزیز
تا نگوئي که دران دم غم جانم باشد
گویم از بندهٔ مسکین چه گنه صادر شد
که دل آزرده شد از من غم آنم باشد

حکایت ۱۴

درویشي را ضرورتي پیش آمد گلیمي از خانهٔ یاري بدزدید حاکم فرمود که دستش ببرند صاحب گلیم شفاعت کرد که من اورا بحل کردم حاکم گفت بشفاعت تو حد شرع فرو نگذارم گفت راست فرمودي امّا هرکه از مال وقف چیزي بدزدد قطعش لازم نیاید که الفقیر لایملک شیا ولایملک هرچه درویشانراست وقف محتاجانست

He had been a long time in this woeful ftate, and was continually thanking God, faying, " God be praifed that I am afflicted through misfortune and not through fin. If that dear friend affigns me to the place of flaughter, then in order that you may not accufe me of being at that inftant afraid of my life, I will afk what crime has your flave committed, that your heart is offended at me? this reflection only is the caufe of my forrow."

TALE XIV.

A durwaifh, having fome preffing occafion, ftole a blanket from the houfe of a friend. The judge ordered that they fhould cut off his hand. The owner of the blanket interceded, and faid that he abfolved him. The judge replied that he fhould not forego the legal punifhment at his interceffion. He rejoined " you have faid rightly, but whofoever ftealeth any property dedicated to religious purpofes, is not fubject to the punifhment of amputation; becaufe the beggar is not the proprietor of any thing, neither is he the property of any one, whatever the beggar hath being devoted to the benefit of the neceffitous."

حاكم دست از وبداشت وگفت جهان بر تو تنگ آمده بود كه دُزدي نكردي اِلّا از خانه چنين ياري گفت اي خداوند نشنيده كه گفته اند خانه دوستان بروب و درِ دشمنان مكوب

بيت

چون فرو ماني بسختي تن بعجز اندر مده

دشمنانرا پوست بركن دوستانرا پوستين

حكايت ١٥

يكي از پادشاهان پارسائي را گفت هيچت از ما ياد مي آيد گفت بلي هر گه كه خدايرا فراموش ميكنم

بيت

هر سو دود آن كش ز درِ خويش براند   وانرا كه بخواند بدرِ كس نه دواند

حكايت ١٦

يكي از صالحان پادشاهي را بخواب ديد در بهشت و پارسائي را در دوزخ پرسيد كه موجب درجات آن چيست وسبب دركات اين چه كه

The judge releaſed him, and ſaid, " was the world ſo narrow that you ſhould ſteal only from ſuch a friend as this? He replied." O my lord, have you not heard the ſaying, " ſweep the houſes of your friends but knock not at the doors of your enemies. When you fall into diſtreſs, reſign not yourſelf to deſpair, ſtrip your enemies of their ſkin, and your friends of their jackets."

TALE XV.

A certain king ſaid to a religious man, " do you ever think of me?." He anſwered, " yes, whenever I forget God." He fleeth every where whom God driveth from his gate; but whomſoever God inviteth he will not ſuffer to run to the door of any one.

TALE XVI.

A certain pious man ſaw in a dream a king in paradiſe, and a holy man in hell; he aſked what could be the meaning of the exaltation of one, and the degradation of the other,

ما بخلاف این پنداشتیم گفتند آن پادشاه بصحبت درویشان در بهشت است واین پارسا بتقرب پادشاهان در دوزخ

قطعه

دلقت بچه کار آید و تسبیح ومرقع   خود را زعملهاي نکوهیده بري دار
حاجت بکلاه برکي داشتنت نیست   درویش صفت باش وکلاه تتري دار

حکایت ۱۷

پیاده سر و پا برهنه با کاروان حجاز از کوفه بدر آمد وهمراه ما شد خرامان همي رفت و میگفت

نظم

نه بر اشتري سوارم نه چو استر زیر بارم
نه خداوند رعیت نه غلام شهریارم
غم موجود و پریشاني معدوم ندارم
نفسي میزنم آسوده وعمري بسر آرم

as the contrary is generally considered to be the case? They replied, "the king has obtained paradise in return for his love of holy men; and the religious man, by associating with kings, has got into hell." Of what use are the coarse frock, the beads and patched garments, abstain from evil deeds, and there is no need of a cap of leaves; possess the virtues of a durwaish, and wear a Tartarian crown.



TALE XVII.

A foot traveller, bareheaded and without shoes, came from Cufeh and accompanied the caravan to Mecca. He proceeded merrily, saying, "I am neither mounted on a camel, nor like a mule under a load. I am no lord of a vassal, neither the slave of any king. I have no concern either about the present or the past. I draw my breath freely, and pass my life in comfort."

اشتر سواري گفتش اي درويش كجا ميروي بازگرد كه بسختي بميري نشنيد و قدم در بيابان نهاد و برفت چون بنخله محمود رسيديم توانگر را اجل فرا رسيد و مرد درويش ببالينش بيامد وگفت ما بسختي نمرديم وتو بربختي بمردي

بيت

شخصي همه شب بر سر بيمار گريست   چون روز شد او بمرد وبيمار بزيست

قطعه

اي بسا اسپ تيزرو كه بماند   كه خر لنگ جان بمنزل برد
بس كه در خاك تندرستانرا   دفن كردند وزخم خورده نمرد

حكايت ١٨

عابدي را پادشاهي طلب كرد عابد انديشيد كه داروي بخورم تا ضعيف شوم مگر اعتقاد در حق من زياده كند آورده اند كه داروي قاتل بخورد وبمرد

One mounted on a camel ſaid to him, " O durwaiſh, whither art thou going? return, or thou wilt periſh in diſtreſs." He paid no attention, but entered the deſert and proceeded on the journey. When we arrived at a place called Nukleh Mahmood, the rich man's deſtiny being accompliſhed, he died. The durwaiſh came to his pillow and ſaid, " I after encountering difficulties am here alive, whilſt you expired riding on a dromedary." A perſon wept all night by the ſide of a ſick perſon; in the morning he died, and the ſick man recovered. O my friend, many fleet horſes have fallen down dead, whilſt the lame aſs has come alive to the end of his journey. It has frequently happened that thoſe in the vigour of health have been carried to their graves, whilſt the wounded have recovered.

TALE XVIII.

A certain king ſent an invitation to a religious man. He thought by taking medicine to make himſelf weak, in order that the king might entertain a high opinion of him. It is ſaid that he happened to ſwallow a deadly poiſon and expired.

قطعه

آنکه چون پسته دیدمش همه مغز پوست بر پوست بود همچو پیاز
پارسایان روی در مخلوق پشت بر قبله میکنند نماز

بیت

چون بنده خدای خویش خواند باید که بجز خدا نداند

حکایت ۱۹

کاروانی را در زمین یونان بزدند ونعمت بیقیاس بردند
بازرگانان گریه وزاری کردند وخدا ورسول شفیع آوردند
فایده نداد

بیت

چو پیروز شد دزد تیره روان چه غم دارد از گریهٔ کاروان

لقمان حکیم دران میان بود یکی از کاروانیان گفت کلمهٔ
چند از حکمت وموعظت با اینان بگوی باشد که طرفی از مال ما

He who appeared to me plump as a piſtachio nut, had coat upon coat like an onion! Religious men who look towards the world, pray with their backs towards Mecca. When any one calleth himſelf a ſervant of God, it behoveth him to know none beſides God.

TALE XIX.

In the land of Greece a caravan was attacked by robbers and plundered of immenſe wealth. The merchants made grievous lamentations, and beſought them by God and his prophet, but without effect. When the dark minded robbers have got the victory, what care they for the tears of the caravan? Lokman the philoſopher being amongſt them, one of the caravan ſaid to him, utter ſome ſentences of wiſdom and exhortation, which may induce the robbers to releaſe ſome part of the goods;

دست بدارند که دريغ باشد که چندين نعمت ضايع کرده
لُقمان گفت دريغ باشد کلمهٔ حکمت با ايشان گفتن

قطعه

آهني را که موريانه بخورد   نتوان بُرد ازو بصيقل زنگ
با سيه دل چه سود گفتن وعظ   نرود ميخ آهني در سنگ

قطعه

بروزگار سلامت شکستگان درياب
که جبر خاطر مسکين بلا بگرداند
چو سايل از تو بزاري طلب کند چيزي
بده وگرنه ستمگر بزور بستاند

حکايت ۲۰

چندانکه مرا شيخ شمس الدين ابوالفرج بن جوزي بترک سماع
فرمودي وبخلوت وعُزلت اشارت کردي عنفوان شبابم غالب

for it is cruel to lofe fo much wealth. Lokman replied, " It would be in vain to preach philofophy to them. When ruft has eaten into the iron you cannot remove it by polifhing. To what purpofe is it to offer admonition to a depraved heart, an iron nail will not penetrate ftone?" In the days of your profperity, affift thofe who are in diftrefs, as by befriending the poor, you avert evil from yourfelf. When the beggar implores your charity, afford him relief, left the oppreffor fhould deprive you of your fubftance.

TALE XX.

Notwithftanding all that was faid to me by Shaikh Shumfuddeen Abûlfureh Ben Jowzee, who ordered me to forfake mufic meetings, and to lead a life of retirement; the fpring tide of youth prevailed;

آمدي وهوا و هوس طالب ناچار بخلاف راي مُربّي برفتمي وازسماع و مخالطت حظّي بر گرفتمي چون نصيحت شيخم ياد آمدي گفتمي

بيت

قاضي ار باما نشيند برفشاند دست را
محتسب گر مي خورد معذور دارد مست را

تا شبي بمجمع قومي برسيدم ودران ميان مُطربي ديدم

بيت

گوئي رگ جان ميگسلد زخمهٔ سازش
ناخوشتر از آواز مرگ پدر آوازش

گاهي انگشت حريفان ازو در گوش وگاهي برلب وكه خاموش

يهاج الي صوت الاغاني بطيبه   وانت مغن ان سكتّ تطيب

بيت

نه بيند كسي درسماعت خوشي   مگر وقت رفتن كه دم دركشي

the deſire of ſenſual gratification, not admitting of reſtraint; and, in contradiction to the advice of my patron, I abandoned myſelf to the enjoyments of ſinging, and of convivial ſociety. When the Shaikh's advice occurred to my recollection, I uſed to ſay, "If the Câzy were of our party, he would rub his hands together in rapture; if the mohteſib would drink wine, he would excuſe him who is intoxicated." One night I entered into the ſociety of a tribe amongſt whom was ſuch a minſtrel, you would ſay that the ſound of his bow would break the arteries, and his voice was more horrid than the lamentations of a man for the death of his father. Sometimes the audience put their fingers into their ears, that they might not hear him; and ſometimes they placed their fingers on their lips, as a ſignal for him to be ſilent. The heart may be captivated by the ſound of ſweet melody, but ſuch a ſinger as thou art can only give delight by being ſilent. No one will experience pleaſure from your ſinging, excepting at the time of your departure, when you ſtop your breath.



مثنوي

چون در آواز آمد آن بربطسراي   كدخدا را گفتم از بهر خداي
زيبقم در گوش كن تا نشـــنوم   يا درم بكشـــاي تا بيرون روم

في الجمله پاسخاطر يارانرا موافقت كردم و شبي بچندين مجاهده بروز آوردم

قطعه

مؤذن بانگ بي هنگام برداشت   نميداند كه چند از شب گذشتست
درازي شب از مژگان من پرس   كه يكدم خواب در چشمم نه گشتست

بامدادان بحكم تبرك دستار از سر و دينار از كمر بكشـــادم و پيش مغني نهادم و در كنارش گرفتم و بسي شكر گفتم ياران ارادت من در حق او برخلاف عادت ديدند و بر خفّت عقل من حمل كردند و نهفته ميخنديدند يكي از ايشان زبان تعرّض دراز كرد و ملامت كردن آغاز كه اين حركت مناسب حال خردمـــندان نكردي خرقه

When this harper began finging, I faid to the mafter of the houfe, "for God's fake put quickfilver into my ears, that I may not hear; or elfe open the door that I may efcape." In fhort, out of regard to my friends, I accommodated myfelf to their inclination, and with great exertion paffed the night until day break. The Mouzzin proclaimed prayers out of feafon, not knowing how much of the night had elapfed. Afk the length of the night from my eyelids, which have not been clofed a fingle moment. In the morning, by way of benediction, I took the turban from my head, and my direms out of my girdle, and prefenting them to the finger, I embraced him and returned him many thanks. My companions feeing me behave towards him in fo unufual a manner, imputed it to weaknefs of underftanding, and laughed within themfelves. One of them extended the tongue of oppofition, and began reprimanding me faying, "In this matter you have not acted as becometh a wifeman, to have given part

مشایخ بچنین مطربی دادی که درهمه عمرش درمی درکف نبوده
است وقراضه در دف

مثنوی

مطربی دور ازین خجسته سرای
کس دو بارش ندیده در یک جای
راست چون بانگش از دهن برخاست
خلق را موی بر بدن برخاست
مرغ ایوان ز هول او بپرید
مغز ما برد و حلق خود بدرید

گفتم مصلحت آنست که زبان تعرّض کوتاه کنی که مرا کرامت او ظاهر
شد گفت مرا بر کیفیت آن مطلع گردان تا همکنان تقرّب نمائیم و بر
مطایبه که رفت استغفار کنیم گفتم بحکم آن که مرا شیخ بارها بترک
سماع فرموده بود و موعظهای بلیغ گفته و در سمع قبول من نیامده

of your profeſſional dreſs to a ſinger, who during his whole life never at one time had a direm in his hand, nor ever ſaw a particle of gold on his drum; ſuch a ſinger, (far may he remain from this happy manſion) no one ever ſaw him twice in the ſame place. Of a truth when the ſound came out of his mouth, it made men's hairs ſtand on end. The ſparrow flies away from the dread of him, he diſtracts our intellects, and tears his own throat." I anſwered, " you ſhould ſtop your railing, becauſe in my opinion he poſſeſſes miraculous talents." He replied, " communicate this diſcovery, in order that we may unite with you, and aſk pardon for the joke which has paſſed." I replied that my Shaikh had repeatedly enjoined me not to frequent ſinging parties, and had given me many admonitions, to which I had paid no attention;

امشب مرا طالع میمون وبخت همایون بدین بقعه رهبري کرد تابدست این مطرب توبه کردم که دگربار گرد سماع و مخالطت نگردم

قطعه

آواز خوش از کام و دهان ولب شیرین
گر نغمه کند ورنکند دل بفریبد
ور پردهٔ عشاق وصفاهان وحجازاست
از حنجرهٔ مطرب مکروه نزیبد

حکایت ۲۱

لقمان را گفتند ادب ازکه آموختي گفت از بي ادبان هرچه از ایشان در نظرم ناپسند آمد از فعل آن پرهیز کردم

قطعه

نگویند از سر بازیچه حرفي کزان پندي نگیرد صاحب هوش
وگرصد باب حکمت پیش نادان بخوانند آیدش بازیچه درگوش

until this night, when the ſtar of auſpiciouſneſs and good fortune guided me to this houſe, where by the means of this ſinger, I had made a vow never again to approach ſinging or convivial parties. A pleaſant voice from a ſweet palate mouth and lips, whether tempered with muſical art or not, captivates the heart, but the muſical modes of Uſhâk, Sifuhân and Hejaz, from the windpipe of a contemptible minſtrel, are diſguſting.

TALE XXI.

They aſked Lokman from whom he had learnt urbanity, he replied, " from thoſe of rude manners; for whatſoever I ſaw in them that was diſagreeable, I avoided doing the ſame. Not a word can be ſaid, even in the midſt of ſport, from which a wiſe man will not derive inſtruction; but if an hundred chapters of philoſophy are read to an ignorant perſon, it will ſeem to his ears folly and ſport."

حكايت ۲۲

عابدي را حكايت كنند كه شبي ده من طعام خوردي وتا سحر ختمي در نماز كردي صاحبدلي بشنيد وگفت اگر نيم ناني بخوردي وبخفتي بسيار فاضلتر از ان بودي

قطعه

اندرون از طعام خالي دار تا درو نُور معرفت بيني
تهي از حكمتي بعلّت آن كه پُري از طعام تا بيني

حكايت ۲۳

بخشايشي الهي گم شده را در مناهي چراغ توفيق فرا راه داشت تا بحلقهٔ اهل تحقيق در آمد وبيُمن صحبت درويشان وصدق نفس ايشان ذمايم اخلاقش بحمايد مبدّل گشت ودست را از حوا وهوس كُوتاه كرد وزبان طاعنان در حق او دراز كه همچنان بر قاعدهٔ اوّلست وزهد وصلاحش نا معوّل

TALE XXII.

They tell a ſtory of a certain religious man, who in one night would eat ten pounds of food, and who before the morning would have completely finiſhed the Koran in his devotions. A holy man hearing this ſaid, " if he had eaten half a loaf and ſlept, it would have been much more meritorious." Keep your belly unincumbered with food, in order that you may be able to diſcern the light of divine knowledge. You are void of wiſdom, becauſe you are crammed up to your noſe with food.

TALE XXIII.

To one who through wickedneſs had forfeited the divine favor, the lamp of grace ſhone on his path, whereby he entered into the circle of the religious; and, by the bleſſing of their ſociety and righteousneſs, his depravities were exchanged for virtuous deeds, and he ceaſed to entertain any ſenſual inclinations: nevertheleſs the tongue of calumny was ſtill exerciſed on his character; his former manners being remembered, and no credit given to his piety and virtues.

بیت

بعذر توبه توان رستن از عذاب خدای
ولیک می نتوان از زبان مردم رست

طاقت جور زبانها نیاورد و شکایت پیش پیر طریقت برد شیخ بگریست و گفت شکر این نعمت چه گونه گذاری که بهتر از آنی که پندارندت

قطعه

چند گویی که بداندیش و حسود عیب جویان من مسکینند
گه بخون ریختنت برخیزند ور بد خواستنت بنشینند
نیک باشی و بدت گوید خلق به که بد باشی و نیکت بینند

ولیکن مرا بین که حسن ظن همگنان در حق من بکمالست و من در عین نقصان

بیت

گر آنها که می گفتمی کردمی نکو سیرت و پارسا مردمی

By means of repentance you may be delivered from the wrath of God, but you cannot eſcape from the tongues of men. Unable to ſupport the violence of reproachful tongues, he lamented his ſituation to his ſuperior. The Shaikh wept, and ſaid, "how can you be ſufficiently grateful for this bleſſing, that you are better than they ſuppoſe you to be: how often will you repeat "evil minded and envious men are ſeeking out my faults, wretch that I am?" If they riſe up to ſhed your blood, or if they ſit down wiſhing you evil; be thou good although mankind ſpeak evil of you, which is better, than being bad, whilſt they think you good. But look at me of whoſe perfection mankind entertain an high opinion, at the ſame time that I am imperfection itſelf. If I had performed what they aſcribe to me, I ſhould indeed be a man of virtue, and piety.

بيت

اني لمستتر من عين جيراني   والله يعلم اسراري و اعلاني

قطعه

در بسته بروي خود ز مردم   تا عيب نگسترند ما را
در بسته چه سود عالم الغيب   داناي نهان و آشكارا

حكايت ٢٤

گله كردم پيش يكي از مشايخ كه فلان در حق من گواهي داده است بفساد گفت بصلاحش خجل كن

نظم

تو نيكو روش باش تا بدسگال   بنقص تو گفتن نيابد مجال
چو آهنگ بربط بود مستقيم   كي از دست مطرب خورد گوشمال

حكايت ٢٥

يكي را از مشايخ شام پرسيدند كه حقيقت تصوّف چيست گفت پيش از ين طايفهٔ بودند در جهان پراگنده بصورت و بمعني جمع و امروز قومي اند بظاهر جمع و بباطن پريشان

Of a truth I conceal myfelf from the eyes of my neighbours, but God knoweth my fecret and public actions. I fhut the door againft men, that they may not difcover my faults; what advantage is there in fhutting the door, as the omnifcient knoweth both what is hidden and what is manifeft.

TALE XXIV.

I lamented to a venerable Shaikh that fome one had accufed me falfely of lafciviousnefs. He replied, " put him to fhame, by your virtue. Let your conduct be virtuous, when it will not be in the power of the detractor to convict you of evil. When the harp is in tune, how can it fuffer correction from the hand of the mufician."

TALE XXV.

They afked one of the Shaikhs of Damafcus what was the condition of the Sect of Soofies? He replied " they formerly were, in the world, a fociety of men apparently in diftrefs, but in reality contented; but now they are a tribe in appearance fatisfied, but inwardly difcontented.

قطعه

چو هر ساعت از تو بجائی رود دل   بتنهائی اندر صفائی نه بینی
گرت مال و جاهست و زرع و تجارت   چو دل با خدا ایست خلوت نشینی

حکایت ۲۶

یاد دارم که شبی در کاروانی همه شب رفته بودیم و سحر در کنار بیشه خفته شوریده که دران سفر همراه ما بود نعره بزد و راه بیابان گرفت و یکنفس آرام نیافت چون روز شد گفتمش این چه حالتست گفت بلبلان را دیدم که بنالش در آمده بودند از درخت و کبکان از کوه و غوکان از آب و بهایم از بیشه اندیشه کردم که مروت نباشد همه در تسبیح رفته و من بغفلت خفته

قطعه

دوش مرغی بصبح می نالید   عقل و صبرم ببرد و طاقت و هوش
یکی از دوستان مخلص را   مگر آواز من رسید بگوش

When your heart is continually wandering from one place to another, you will have no satisfaction in solitude. Though you possess riches, rank, lands, and chattels, if your heart is with God, you are a recluse."

TALE XXVI.

I recollect that once I had travelled the whole night with the caravan, and in the morning had gone to sleep by the side of a desert. A distracted man, who had accompanied us in the journey, set up a cry, took the road of the desert, and did not enjoy a moment's repose. When it was day, I asked him what was the matter? He replied, "I heard the nightingales on the trees, the partridges in the mountains, the frogs in the water, and the brutes in the desert, uttering their plantive notes and doleful lamentations; I reflected that it did not become a human being, through neglect of my duty, to be asleep, whilst all other creatures were celebrating the praises of God." Last night towards morning, the lamentations of a bird deprived me of reason, patience, power, and sensation. When my voice reached the ears of a sincere friend,

گفت باور نداشتم که ترا — بانگ مرغي چنين کند مدهوش
گفتم اين شرط آدميت نيست — مرغ تسبيح خوان و من خاموش

حکايت ۲۷

وقتي در سفر حجاز طايفهٔ جوانان صاحبدل همدم من بودند وهمقدم وقتها زمزمه کردندي و بيتي محققانه بگفتندي وعابدي در سبيل منکر حال درويشان بود بيخبر از درد ايشان تا برسيديم بنخيل بني هلال کودکي سياه از حيّ عرب بدر آمد و آوازي برآورد که مرغ از هوا در آوردي اشتر عابد را ديدم که برقص درآمد وعابد را بينداخت و راه بيابان گرفت گفتم اي شيخ در حيواني اثر کرد و ترا اثر نميکند

نظم

داني چه گفت مرا آن بلبل سحري
تو خود چه آدمي کز عشق بيخبري

he ſaid, " I could not have believed that the notes of a bird would in ſuch a manner have deprived you of your ſenſes." I replied, " it is not conſiſtent with the laws of human nature, that whilſt a bird is reciting the praiſes of God, I ſhould be ſilent."

TALE. XXVII.

Once I travelled to Hejaz along with ſome young men of virtuous diſpoſition, who had been my intimate friends and conſtant companions. Frequently in their mirth, they recited ſpiritual verſes. There happened to be in the party an Abid who thought unfavourably of the morals of durwaiſhes, being ignorant of their ſufferings. At length we arrived at the grove of palm-trees of Beni Hullal, when a boy of a dark complexion came out of one of the Arab families, and ſang in ſuch a ſtrain, as arreſted the birds in their flight through the air. I beheld the Abid's camel dancing, and after flinging his rider he took the road of the deſert. I ſaid, " O Shaikh thoſe ſtrains delighted the brutes, but made no impreſſion on you: knoweſt thou what the nightingale of the morning ſaid to me? what kind of a man art thou, who art ignorant of love?

اشتر بشعر عرب درحالتست و طـــرب
گر ذوق نیست تراکج طبع جانوري

بيت

شترا چو شور و طرب در ســـرست
اگر آدمي را نباشـــد خـــرست

بيت

وعنــد هبوب الناشرات علي الحمى
تميل غـــصون البان لا الحجر الصلد

مثنوي

بذكرش هرچه بيني در خروشست
دلي داند درين معني كه گوشست
نه بُلبُل بر گلش تســبيح خوانيست
كه هـــر خاري بتسبيحش زبانيست

حکایت ۲۸

یکي را از ملوک مدّت عمر سپري شد وقایم مقامي نداشت

The camel is thrown into extacy by the Arabic verſes, for which if thou haſt no reliſh, thou art a croſs-grained brute. When the camel is captivated with extatic phrenzy, that man who can be inſenſible, is an aſs. The wind blowing over the plains cauſes the tender branches of the bān-tree to bend before it, but affects not the hard ſtone. Every thing that you behold is exclaiming the praiſes of God, as is well known unto the underſtanding heart: not only the nightingale and the roſe buſh, are chanting praiſes to God, but every thorn is a tongue to extol him."

TALE XXVIII.

A certain king, when arrived at the end of his days, having no heir,

وصيّت كرد كه بامداد آن نخستين كسيكه از در شهر درآيد تاج پادشاهي برسر وي نهيد وتفويض مملكت بدو كنيد اتّفاقا اوّل كسيكه از در شهر درآمد گدائي بود كه در همه عمر لقمه لقمه اندوختي وخرقه برخرقه دوختي اركان دولت واعيان حضرت وصيّت ملك را بجاي آوردند وملك وخزاين بدو ارزاني داشتند درويش مدّتي مملكت راند تابعضي از امراي دولت گردن از طاعت او بپيچانيدند وملوك ديار ازهرطرف بمنازعت برخواستند وبمقاومت لشكر آراستند في الجمله سپاه ورعيّت بهم برآمدند وبرخي ازبلاد ازقبضه تصرّف او بدر رفت درويش ازين واقعه خسته خاطر همي بود تايكي از دوستان قديمش كه درحالت درويشي قرين او بود ازسفر بازآمد واورا درچنان مرتبه ديد وگفت منّت خدايرا عزّوجلّ كه بخت بلندت ياوري كرد واقبال رهبري تاگلت ازخار وخارت ازپاي برآمد وبدين پايه رسيدي انّ مع العسر يسرا

directed in his will, that in the morning after his death, the first person who entered the gate of the city, they should place on his head the crown of royalty, and commit to his charge the government of the kingdom. It happened that the first person who entered the city gate was a beggar, who all his life had collected scraps of victuals, and sewed patch upon patch. The ministers of state, and the nobles of the court carried into execution the king's will, bestowing on him the kingdom and the treasure. For some time the durwaish governed the kingdom, until part of the nobility swerved their necks from his obedience, and all the surrounding monarchs engaging in hostile confederacies, attacked him with their armies. In short, the troops and peasantry were thrown into confusion, and he lost the possession of some territories. The durwaish was distressed at these events, when an old friend, who had been his companion in the days of poverty, returned from a journey, and finding him in such an exalted state said, "praised be the God of excellence and glory, that your high fortune has aided you, and prosperity been your guide, so that a rose has issued from the brier; and the thorn has been extracted from your foot, and you have arrived at this dignity. Of a truth, joy succeeds sorrow,

&c.

بيت

شكوفه گاه شگفتست و گاه خوشيده
درخت وقت برهنست و گاه پوشيده

گفت اي برادر تعزيتم كن كه جاي تهنيت نيست آنكه كه تو ديدي غم ناني داشتم و امروز تشويش جهاني

مثنوي

اگر دنيا نباشد درد منديم وگر باشد بمهرش پاي بنديم
بلائي زين جهان آشوبتر نيست كه رنج خاطرست ار هست ور نيست

قطعه

مطلب گر توانگري خواهي جز قناعت كه دولتيست هني
گر غني زر بدامن افشاند تا نظر در ثواب او نكني
كز بزرگان شنيده ام بسيار صبر درويش به كه بذل غني

بيت

اگر بريان كند بهرام گوري نه چون پاي ملخ باشد ز موري

حكايت ۲۹

يكي را دوستي بود كه عمل ديوان كردي مدتي اتفاق

the bud some times blossoms, and some times withers; the tree is sometimes naked and sometimes clothed. He replied, " O brother, condole with me, for this is not a time for congratulation. When you saw me last, I was only anxious how to obtain bread; but now I have all the cares of the world to encounter. If the times are adverse, I am in pain, and if they are prosperous, I am captivated with worldly enjoyments. There is no calamity greater than worldly affairs, because they distress the heart in prosperity as well as in adversity. If you want riches, seek only for contentment, which is inestimable wealth. If the rich man should throw money into your lap, consider not yourself obliged to him; for I have often heard it said by pious men, that the patience of the poor, is preferable to the liberality of the rich. If Bahram should roast an Onager to be distributed amongst the people, it would not be equal to the leg of a locust to an ant.

TALE XXIX.

A certain person had a friend employed in the office of Dewan, with whom he had not chanced

دیدنش نیفتاد کسی گفت که فلانرا دیرشد که ندیدی گفت
من اورا نمیخواهم که بینم قضارا از کسان اویکی حاضر بوده
گفت چه خطا کرده است که از دیدن او ملولی گفت خطائی
نیست ولی دوست دیوانی را وقتی توان دید که معزول باشد

قطعه

در بزرگی و دارو گیر عمل ز آشنایان فراغتی دارند
روز درماندگی و معزولی درد دل پیش دوستان آرند

حکایت ۳۰

ابوهریره هر روز بخدمت مصطفی صلی الله علیه وسلم آمدی
گفت یا اباهریره زرنی غبا تزدد حبا یعنی هر روز میا تا محبت
زیاده گردد

لطیفه

صاحبدلی را گفتند بدین خوبی که آفتابست نشنیده ایم که
کسی اورا دوست گرفته باشد گفت از برای آنکه هر روزش
میتوان دید مگر در زمستان که محجوبست و محبوب

to meet for ſome time. Some body ſaid to him, "it is a long time ſince you ſaw ſuch an one." He anſwered, "neither do I wiſh to ſee him." It happened that one of the Dewan's people was preſent, who aſked what fault his friend had been guilty of, that he was not inclined to ſee him. He replied, there is no fault, but the time for ſeeing a dewan is when he is diſmiſſed from his office. In greatneſs and authority of office, they neglect their friends, in the day of adverſity and degradation, they impart to their friends the diſquietude of their hearts.

TALE XXX.

Abu Horiera uſed every day to viſit Muſtefa (Mohammed) upon whom be bleſſing and the peace of God. The prophet ſaid, "O Abu Horiera come not every day, that ſo affection may increaſe." They obſerved to a holy man that notwithſtanding the benefits which we derive from the ſun's bounteouſneſs, we have not heard any one ſpeaking of him with affection. He replied, "that is becauſe he can be ſeen every day, excepting in the winter, when being veiled, he is beloved."

قطعه

بدیدار مردم شدن عیب نیست ولیکن نه چندان که گویند بس
اگر خویشتن را ملامت کني ملامت نباید شنیدن زکس

حکایت ۳۱

از صحبت یاران دمشقم ملالتي پدید آمده بود سر در بیابان قدس نهادم و با حیوانات انس گرفتم تا وقتي که اسیر قید فرنگ شدم در خندق طرابلس با جهودانم بکار گل بداشتند تا یکي از روساء حلب که سابقهٔ معرفتي میان ما بود گذر کرد و مرا بشناخت و گفت این چه حالتست و چه گونه گذاري گفتم

قطعه

همي گریختم از مردمان بکوه و بدشت
که از خداي نبودم بدیگري پرداخت
قیاس کن که چه حالم بود درین ساعت
که در طویلهٔ نامردمم بباید ساخت

There is no harm in viſiting men, but let it not be ſo often that they may ſay it is enough. If you correct yourſelf, you will not need reprehenſion from another.

TALE XXXI.

Having become weary of the company of my friends at Damaſcus, I retired into the deſert of Jeruſalem, and aſſociated with the brutes, till I was taken priſoner by the Franks, and conſigned to a pit in Tripoly, to dig clay, along with ſome jews. But one of the principal men of Aleppo, with whom I had formerly been intimate, happening to paſs that way, recollected me, aſked me how I came there, and in what manner I ſpent my time? I anſwered, "I fled into the mountains and deſerts to avoid mankind, ſeeing on God alone reliance can be placed; conjecture then what muſt now be my ſituation, forced to aſſociate with wretches worſe than men.

بيت

پاي در زنجير پيش دوستان   به كه با بيگانگان در بُوستان

برحالت من رحم آورد وبده دينار ازقيد فرنگم خلاص كرد

وباخود بحلب بُرد دختري داشت درعقد نكاح من آورد بكابين

صد دينار چون مدتي برآمد دختر بدخوي بود و ستيز روي

ونافرمان زبان درازي كردن گرفت وعيش مرا منغص داشتن

چنانكه گفته اند

مثنوى

زن بد در سراي مرد نكو   هم درين عالمست دوزخ او

زينهار ازقرين بد زينهار   وقنا ربّنا عذاب النار

باري زبان تعنّت درازكرده همي گفت توآن نيستي كه پدر

من ترا ازقيد فرنگ بده دينار بازخريد گفتم بلي بده دينار

بازخريد وبصد دينار بدست توگرفتاركرد

To have our feet bound with chains in company with our friends, is preferable to living in a garden with ſtrangers." He then had compaſſion on my condition, redeemed me for ten dinars from the Franks, and took me with him to Aleppo. He had a daughter whom he gave me in marriage, with an hundred dinars for her dower. When ſome time had elapſed, ſhe diſcovered her diſpoſition, which was ill-natured, quarrelſome, obſtinate and abuſive; ſo that ſhe deſtroyed my happineſs, in the manner that has been ſaid. A bad woman in the houſe of a good man, is his hell in this world. Take care how you connect yourſelf with a bad woman; defend us O Lord from this fiery trial. Once ſhe reproached me ſaying, " art thou not he whom my father redeemed from captivity amongſt the Franks for ten dinars?" I anſwered, " yes, he ranſomed me for ten dinars, and put me into your hands for a hundred."

مثنوي

شنيدم گوسفندي را بزرگي   رهانيد از دهان و دست گرگي
شبانگه كارد بر حلقش بماليد   روان گوسفند ازوي بناليد
كه از چنگال گرگم در ربودي   چو ديدم عاقبت گرگم تو بودي

حكايت ٣٢

يكي از پادشاهان عابدي را پرسيد كه اوقات عزيزت چه گونه ميگذرد گفت همه شب در مناجات و سحر در دعا و حاجات و همه روز در بند اخراجات ملك فرمود تا وجه كفاف او معيّن دارند تا بار عيال از دل او برخيزد

مثنوي

اي گرفتار پاي بند عيال   دگر آزادگي مبند خيال
غم فرزند و نان و جامه و قوت   بازت آرد ز سير در ملكوت
همه روز اتفاق ميسازم   كه بشب با خداي پردازم
شب چو عقد نماز مي بندم   چه خورد بامداد فرزندم

I have heard that a certain great man delivered a ſheep from the teeth and claws of a wolf, and the night following, applied a knife to his throat. The expiring ſheep complained of him ſaying, "you delivered me from the claws of a wolf, but I have ſeen you at length, act the part of the very wolf towards me."

TALE XXXII.

A certain king aſked a religious man how he paſſed his valuable time, he replied, "all night I pray, in the morning I offer up my vows and petitions, and the whole day, is ſpent in regulating my expences." The king commanded that they ſhould provide him a daily ſubſiſtence, to relieve his mind from the cares of his family. O thou who art inthralled with the cares of a family, look not for freedom in any other reſpect, ſorrow for children, bread, raiment, and ſubſiſtence incapacitates you for contemplating the inviſible world. The whole day I am reflecting that at night I ſhall be employed in my devotions, and at night when I begin my prayers, I am thinking how I ſhall be able to provide food for my children next morning.

حکایت ۳۳

یکی از متعبدان شام در بیشه سالها عبادت کردي و برگ درختان خوردي پادشاه آن طرف بحکم زیارت بنزدیک او رفت وگفت اگر مصلحت بیني در شهر از براي تو مقامي سازیم که فراغت عبادت ازین به میسّر شود و دیگران ببرکات انفاس شما مستفید شوند و براعمال صالح شما اقتدا کنند زاهد این سخن قبول نکرد ارکان دولت گفتند پاس خاطر ملک را مصلحت آنست که چند روزي بشهر درآئي وکیفیّت مقام معلوم کني پس اگر صفاي وقت عزیزان از صحبت اغیار کدورتي پذیرد اختیار باقیست آورده اند عابد بشهر درآمد بستان سراي خاص ملک را از براي او پرداختند مقامي دلکشاي وروان آساي

مثنوي

گل سرخش چو عارض خوبان   سنبلش همچو زلف محبوبان
همچنان از نهیب برد عجوز   شیر ناخورده طفل دایه هنوز

TALE XXXIII.

One of the hermits of Damafcus had paffed many years in the defert in devotion, feeding on the leaves of trees. The king of that country, having gone to vifit him, faid, "It feems advifable to me that I fhould prepare a place for you in the city, where you may perform your devotions more conveniently, and others be benefitted by the bleffing of your company, and take example from your good works." The hermit would not confent to this propofal. The minifters of ftate faid, "It is neceffary for the fatisfaction of his majefty that you fhould remove into the city for a few days, to make an experiment of the nature of the place, when if you fhould find your precious time difturbed by the fociety of others, the choice will ftill remain in your power." They have related that the hermit came into the city, and that the king prepared for his reception, a garden belonging to the palace. A delightful fituation, refrefhing the fpirits; red rofes vying with the cheeks of a beautiful damfel, hyacinths refembling the ringlets of a beloved miftrefs. Altho' in the depth of winter, yet thefe flowers had the frefhnefs of new born babes, who had not tafted the nurfe's milk,

بیت

وانانین علیها جلنــار علقت بالشجــر الاخضــر نار

ملک درحال کنیزکي خوب روی پیشش فرستاده

نظم

ازین مهپارهٔ عابــد فریبي ملایک صورتي طاوس زیبي

که بعد ازدیدنش صورت نه بندد وجود پارســایان را شکیبي

همچنان درعقبش غلامي بدیع الجمال لطیف الاعتدال

قطعه

هلک الناس حوله عطشــا وهو ساقي یري و لایسقــي

دیده ازدیدنش نگشتي سیر همچنان کز فرات مستسقي

عابد لقبهٔ لذیذ خوردن گرفت و کسوت لطیف پوشیدن واز فواکه ومشموم حلاوت وتمتع یافتن ودرجمال غلام وکنیزک نظر کردن وخردمنــدان گفته اند زلف خوبان زنجیر پای عقلست ودام مرغ زیرک

The branches of the trees were ornamented with ſcarlet flowers, ſuſpended amongſt verdant foliage, ſhining like fire. The king ſent him, immediately a beauteous handmaid, her face fair as the creſcent moon, would faſcinate an anchorite; and her angelic from arrayed in all the peacock's pride and ſplendor, would at the firſt view deprive the moſt rigid moraliſt of the command of his paſſions. She was followed by a youth of rare beauty, and moſt exquiſite ſymmetry of form. He is ſurrounded by mortals parched with thirſt, whilſt he who hath the appearance of a cup bearer beſtoweth not drink. The eyes could not be ſatisfied with the ſight of him, like one afflicted with the dropſy beholding the Euphrates. The hermit began to feaſt on dainties, was arrayed in elegant attire; regaled himſelf with fruits and perfumes, and took delight in the company of the virgin, and her attendant. The ſages have ſaid, " that the ringlets of fair maids, are chains for the feet of reaſon, and a ſnare for the bird of wiſdom.

بيت

درسر كار تو كردم دل ودين با همه دانش
مرغ زيرك بحقيقت منم امروز تو دامي

في الجمله دولت وقت مجموعش بزوال آمد چنانكه گفته اند

قطعه

هركه هست از فقيه وپير ومريد وزبان آوران پاك نفس
چون بدنياي دون فرود آمد بعسل در بماند پاي مگس

باري ملك بديدن او رغبت كرد عابد را ديد از هيات نخستين بگرديده وسرخ وسفيد گشته وفربه شده وبربالش ديبا تكيه زده وغلام پري پيكر بامروحهٔ طاوسي بالاي سرش ايستاده برسلامت حالش شادماني كرد واز هردري سخن گفتند تا ملك بانجام سخن گفت من اين دوطايفه را درجهان دوست ميدارم علما وزهاد را وزيري فيلسوف جهان ديده حاضر بود

In your service, I have lost my heart, my religion, and my reason. In truth, I am now the bird of wisdom, and you are the snare." To be brief, his state of enjoyment began to decline, in the manner as has been said, " whenever a lawyer, a teacher, a disciple, or an orator possessed of pure spirit, descends to mean worldly concernments, he will find himself enthralled, like flies with their feet in honey." Once the king having an inclination to see him, found the holy man much altered in his appearance, having become plump, with a clear and rosy complexion. He was reclining on a pillow of damask silk, and the fairy formed boy stood behind him with a fan made of peacock's feathers. The king rejoiced at his happy condition, and they talked on various subjects, until the king concluded the conversation by saying, " I have an affection for two descriptions of men in the world, the learned, and the recluse." A vizier, a man of wisdom and experience, being present,

گفت اي ملك شرط دوستي آنست كه با هر دو طايفه نيكويي كني علمارا زر بده تا ديگر بخوانند و زهادرا چيزي مده تا زاهد بمانند

بيت

نه زاهد را درم بايد نه دينار   چو بستند زاهدي ديگر بدست آر

قطعه

آنراكه سيرت خوش و سريست باخداي
بي نان وقف ولقمهٔ دريوزه زاهدست
انگشت خوبروي و بناگوش دلفريب
بي گوشوار و خاتم فيروزه شاهدست

قطعه

درويش نيك سيرت فرخنده راي را
نان رباط ولقمهٔ دريوزه گو مباش



ſaid, " O king, the law of benevolence requires that you ſhould do good to both of them; give money to the learned, that others may be induced to ſtudy, but give nothing to recluſes, in order that they may continue ſuch. Durwaiſhes require not direms and dinars; when they receive money, look out for other Durwaiſhes. Whoſoever poſſeſſeth a virtuous diſpoſition, and has his mind devoted to God, is a religious man, without feeding on conſecrated bread, or begging for broken victuals. The finger of a beautiful woman, and the tip of her ear are handſome, without an ear jewel or a turquoiſe ring. He is a durwaiſh, who is virtuous and wiſe, altho' he taſteth not holy bread, nor the fragments of beggary.

خـــاتون خوب صورت وپاكيـــزه روي را
نقش ونگارو خاتـــم فيـــروزه گومباش

بيت

تا مـــرا هست و ديگرم بايد   گر نخوانند زاهدم شـــايد

حكايت ۳۴

مطابق اين سخن پادشاهي را مهمي پيش آمد گفت اگـــر انجام اين حالت بر مراد من باشد چندين درم زاهدان را بدهم چون حاجتش برآمد وفاي نذرش بموجب شرط لازم آمد يكي را از بندگان خاص كيسه درم داد كه بزاهدان تفرقه كند گويند غلام عاقل وهشيار بود همه روز بگرديد وشبانگه بازآمد ودرمها را بوسه داد وپيش ملك نهاد وگفت زاهدان را نيافتم گفت اين چه حكايتست انچه من دانم درين شهر چهارصد زاهدند گفت اي خداوند جهان آنكه زاهدست

The lady endowed with an elegant form and a beautiful face is charming without paint or jewels. Whilst I have any thing of my own, and covet the goods of others, if you do not call me a religious man, perhaps you will not be mistaken.

TALE XXXIV.

The following story will exemplify what has been said above. A king, having some weighty affairs in agitation, made a vow, that in case of success he would distribute a certain sum of money amongst men dedicated to religion. When, on his wish being accomplished, it was necessary to perform the conditions of his vow, he gave a purse of direms to one of his favorite servants, to distribute amongst the Zâhids. It was said that the youth was wise and prudent. The whole day he wandered about, and at night, when he returned, he kissed the money, and laid it before the king, saying, that he had not found any Zâhids. The king replied, " what a story is this, since I myself know four hundred Zâhids in this city." He replied? " O lord of the world! those who are Zâhids

نمیستاند و آن که میستاند زاهد نیست ملک بخندید و ندیمان را گفت چندانکه مرا در حق این طایفه خدا پرستان ارادتست و اقرار این شوخ دیده را عداوتست و انکار و حق بجانب اوست

بیت

زاهد که درم گرفت و دینار   زاهد ترا زو کسي بدست آر

حکایت ۳۵

یکي از علماي راسخ را پرسیدند که چه گوئي در نان وقف گفت اگر از بهر جمعیت خاطر و فراغ عبادت مي ستانند حلالست و اگر مجموع از بهر نان نشینند حرام

بیت

نان از براي کنج عبادت گرفته اند   صاحبدلان نه کنج عبادت براي نان

حکایت ۳۶

درویشي بمقامی رسید که صاحب بقعه کریم النفس بود طایفه



will not accept of money, and they who take it are not Zâhids." The king laughed, and faid to his courtiers, fo much as I want to favor this body of men, the worfhippers of God, this faucy fellow thwarts my inclination, and he has juftice on his fide. If a Zâhid accepts direms and dinars, you muft feek fomewhere elfe for a religious man."

TALE XXXV.

They afked a certain wife man, what was his opinion of confecrated bread? He replied, " if they receive it in order to compofe their minds, and to promote their devotions, it is lawful; but if they want nothing but bread, it is illegal. Men of piety receive bread to enjoy religious retirement, but enter not into the cell of devotion for the fake of obtaining bread."

TALE XXXVI.

A Durwaifh came to a place where the mafter of the houfe was of a hofpitable difpofition. The company

فضل وبلاغت در صحبت او هر یکی بذله ولطیفه چنان که رسم ظریفان باشد همی گفتند درویش راه بیابان قطع کرده بود و مانده شده و چیزی نخورده یکی ازان میان بطریق انبساط گفت تراهم چیزی بباید گفت درویش گفت که مرا چون دیگران فضل و بلاغت نیست و چیزی نخوانده ام بیک بیت از من قناعت کنید همگنان برغبت گفتند بگوی گفت

بیت

من گرسنه در برابرم سفرهٔ نان   همچون عزبم بر در حمام زنان

همه پسندیدند و سفره پیش آوردند صاحب دعوت گفت ای یار زمانی توقف کن که پرستارانم کوفته بریان میسازند درویش سر بر آورد و گفت

بیت

کوفته در سفرهٔ من گو مباش   کوفته را نان تهی کوفته است

confifted of perfons of underftanding and eloquence, who feparately delivered a joke or pleafantry in a manner becoming men of wit. The Durwaifh, having travelled over the defert, was fatigued, and had not eaten any thing. One of the company obferved to him, merrily, that he alfo muft fay fomething. The Durwaifh replied, that he did not poffefs wit and eloquence like the reft, and neither being learned, he hoped they would be fatisfied with his reciting a fingle diftich. They one and all eagerly defired him to fpeak, when he faid,

" I am a hungry man, in whom a table covered with food excites ftrong appetite, like a youth at the door of the female bath." They all applauded and ordered the table to be laid for him. The hoft faid, " O my friend ftop a little, as my fervants are preparing fome minced meat." The Durwaifh raifed up his head and faid, " forbid them to put forced meat on my table, for to the hungry plain bread is a favoury difh."

حکایت ۳۷

مریدي گفت پیري را چه کنم که از خلایق برحمت اندرم از بسیاري که بزیارتم همي آیند واوقات عزیز مرا از تردد ایشان تشویش حاصل می شود گفت هرچه درویشانند ایشان را وامي بده وهرچه توانگرانند از ایشان چیزی بخواه که دیگر گرد تو نگردند

بیت

گر گدا پیشرو لشکر اسلام بود کافر از بیم توقع برود تا درچین

حکایت ۳۸

فقیهي پدر را گفت هیچ ازین سخنان دلاویز متکلمان در من اثر نمي کند بعلت آن که نمي بینم ایشان را کرداري موافق گفتار

مثنوي

ترک دنیا بمردم آموزند خویشتن سیم وغله اندوزند
عالمي را که گفت باشد و بس چون بگوید نگیرد اندر کس
عالم آن کس بود که بد نکند نه بگوید بخلق وخود بکند

TALE XXXVII.

A pupil complained to his ſpiritual guide of being much diſturbed by impertinent viſitors, who broke in upon his valuable time, and he aſked how he could get rid of them. The ſuperior replied, " To ſuch of them as are poor, lend money, and from thoſe that are rich aſk ſome thing, when you may depend upon not ſeeing one of them again. If a beggar was the leader of the army of Iſlamiſm, the infidels would flee to China through fear of his importunity.

TALE XXXVIII.

A lawyer ſaid to his father, " thoſe fine ſpeeches of the declaimers make no impreſſion on me, becauſe I do not ſee that their actions correſpond with their precepts. They teach people to forſake the world, whilſt themſelves accumulate property. A wiſe man who preaches without practiſing, will not impreſs others. That perſon is wiſe who abſtaineth from ſin, not he who teacheth good to others whilſt himſelf committeth evil.

بيت

عالم كه كامراني و تن پروري كند　　اوخويشتن كمست كرا رهبري كند

پدر گفت اي پسر بمجرّد اين خيال باطل نشايد روي از تربيت ناصحان برتافتن و راه بطالت گرفتن وعلمارا بضلالتي منسوب كردن ودرطلب عالم معصوم ازفوايد علم محروم ماندن همچوآن نابينائي كه شبي درو حل افتاد وگفت اي مسلمانان چراغي فرا راه من داريد زني فاجره بشنيد وگفت توكه چراغ نه بيني بچراغ چه بيني همچنين مجلس وعظ كلبهٔ بزازانست انجاتا نقدي ندهي بضاعتي نستاني واينجاتاارادتي نياري سعادتي نبري

قطعه

گفت عالم بگوش جان بشنو　　ور نماند بگفتنش كردار
باطلست آن كه مدعي گويد　　خفته را خفته كي كند بيدار
مرد بايد كه گيرد اندر گوش　　ور نوشتست پند بر ديوار

The wife man who indulges in fenfual gratifications, being himfelf bewildered, how can he guide others?" The father replied, "O my fon! you ought not, merely from this vain opinion, to reject the doctrines of the preacher, thus purfuing the paths of vanity, by imputing errors to the learned, and whilft you are fearching for an immaculate teacher are deprived of the benefits of learning: like the blind man, who one night falling into the mud, cried out, O Muflems bring a lamp to fhew me the way. An impudent woman who heard him faid, you cannot fee a lamp, what then can it fhew you? Moreover, the fociety of the preacher refembles the fhop of a trader, where until you pay money, you cannot carry away the goods; and here unlefs you come with good inclination, you will not derive any benefit. Liften to the difcourfe of the learned man with the utmoft attention, although his actions may not correfpond with his doctrine. It is a futile objection of gain-fayers, that how can he who is afleep awaken others?" It behoveth a man to receive inftruction, although the advice be written on a wall.

حکایت ۳۹

صاحبدلي بمدرسه آمد زخانقاه
بشکست عهد صحبت اهل طریق را
گفتم میان عالم وعابد چه فرق بود
تا اختیار کردي ازان این فریق را
گفت آن گلیم خویش بدر میبرد زموج
وین سعي میکند که بگیرد غریق را

حکایت ۴۰

یکي برسر راهي مست خفته بود وزمام اختیار از دست رفته عابدي برسر او گذر کرد ودر حالت مستقبح او نظر کرد جوان سر برآورد وگفت واذا مرّوا باللغو مرّوا کراما

نظم

اذا رایت اثیما   کن ساترا وحلیما
یا من تقبح لغوي   لم لا تمرّ کریما

TALE XXXIX.

A certain holy man having quitted a monaftery, and the fociety of religious men, became a member of a college. I afked what was the difference between being a learned, or a religious man, that could induce him to change his fociety. He replied, " the devotee faves his own blanket out of the waves; and the learned man endeavours to refcue others from drowning."

TALE XL.

A drunken man was fleeping on the high-way, overcome by the power of intoxication: A devotee paffed by, and beheld his condition with deteftation. The young man lifted up his head and faid, " when you meet an inconfiderate perfon pafs him with kindnefs, and when you fee a finner, conceal his crime and be compaffionate. O thou who defpifeft my indifcretion, why doft thou not rather pity me?

قطعه

متاب اي پارسا روي از گنهكار ببخشايندگي دروي نظر كن

اگر من ناجوانمردم بكردار تو بر من چون جوانمردان گذر كن

حكايت ۴۱

طايفهٔ رندان بانكار درويشي بدر آمدند و سخنان ناسزا گفتند و برنجانيدند شكايت پيش پير طريقت برد و گفت چنين حالتي رفت گفت اي فرزند خرقهٔ درويشان جامهٔ رضاست هر كه درين كسوت تحمل نامرادي نكند مدعيست وخرقه بروي حرام

بيت

درياي فراوان نشود تيره بسنگ عارف كه برنجد تنك آبست هنوز

قطعه

گر گزندت رسد تحمل كن كه بعفو از گناه پاك شوي

اي برادر چو عاقبت خاكست خاك شو پيش از ان كه خاك شوي

O holy man avert not thy face from a ſinner, but regard him with benignity. If my manners are unpoliſhed, nevertheleſs behave yourſelf towards me with civility."

TALE XLI.

A company of diſſolute men came to diſpute with a Durwaiſh, and made uſe of improper expreſſions; at which being offended, he went to his ſpiritual guide, and complained of what had happened. He replied " O my ſon, the habit of a Durwaiſh is the garment of reſignation, whoſoever weareth this garb, and cannot ſupport injuries, is an enemy to the profeſſion, and is not entitled to the dreſs. A great river is not made turbid by a ſtone, the religious man who is hurt at injuries, is as yet but ſhallow water. If any misfortune befalleth you, bear with it; that by forgiving others you may yourſelf obtain pardon. O my brother, ſeeing that we are at laſt to return to earth, let us humble ourſelves in aſhes before we are changed into duſt."

حکايت ۴۲

اين حکايت شنو که در بغداد   رايت و پرده را خلاف افتاد

رايت از گرد راه و رنج رکاب   گفت با پرده از طريق عتاب

من و تو هم دو خواجه تاشانيم   بندهٔ بارگاه سلطانيم

من ز خدمت دمي نياسودم   گاه و بيگاه در سفر بودم

تو نه رنج آزموده نه حصار   نه بيابان و باد و گرد و غبار

قدم من بسعي پيشترست   پس چرا عزّت تو بيشترست

تو بر بندگان مه روئي   با کنيزان ياسمن بوئي

من فتاده بدست شاگردان   بسفر پاي بند و سرگردان

گفت من سر بر آستان دارم   نه چو تو سر بر آسمان دارم

هرکه بيهوده گردن افرازد   خويشتن را بگردن اندازد

حکايت ۴۳

يکي از صاحبدلان زور آزمائي را ديد که بهم برآمده و
درخشم شده و کف بر دهان آورده گفت اين را چه حالتست

TALE XLII.

Attend to the following ſtory. In the city of Bughdâd there happened a contention between the flag and the curtain. The flag, diſguſted with the duſt of the road, and the fatigue of marching, ſaid to the curtain in diſpleaſure, "you and myſelf are ſchool-fellows, both ſervants of the Sultan's court. I never enjoy a moment's relaxation from buſineſs, being obliged to travel at all ſeaſons; you have not experienced the fatigue of marching, the danger of ſtorming the fortreſs, the perils of the deſert, nor the inconveniences of whirlwinds and duſt: my foot is more forward in enterprize, why then is thy dignity greater than mine? you paſs your time amongſt youths, beautiful as the moon, and with virgins odoriferous as Jaſmin. I am carried in the hands of menial ſervants; and travel with my feet in bands, and my head agitated by the wind." The curtain replied, "my head is placed on the threſhold, and not like yours raiſed up to the ſky; whoſoever through folly exalts his neck, precipitates himſelf into diſtreſs."

TALE XLIII.

A holy man ſaw a wreſtler diſtracted and foaming at the mouth with rage: he enquired the cauſe,

كسي گفت فلان دشنام داده است گفت اين فرومايه هزار
من سنگ برميدارد و طاقت سخني نمي آرد

قطعه

لاف سرپنجگي و دعوي مردي بگذار
عاجز نفس فرومايه چه مردي چه زني
گرت از دست برآيد دهني شيرين كن
مردي آن نيست كه مشتي بزني بر دهني

قطعه

اگر خود بردرد پيشاني پيل
نه مردست آن كه دروي مردمي نيست
بني آدم سرشت از خاك دارد
اگر خاكي نباشد آدمي نيست

حكايت ۴۴

بزرگي را پرسيدند از سيرت اخوان صفا گفت كمينه آن كه مراد خاطر

and was told ſome one had given him abuſe. He ſaid " this paltry fellow, who can lift a ſtone of a thouſand pounds weight, is not able to bear a ſingle word. Reſign your boaſting pretenſions to ſtrength and fortitude, you weak ſpirited wretch; what is the difference between ſuch a man and a woman? ſhew your power by engaging others to ſpeak kindly to you, it is not courage to drive your fiſt againſt another man's mouth. If you are able to tear the front of an elephant, he is no man who hath not humanity. The ſons of Adam are formed of humble earth, if you poſſeſs not humility, neither are you a man."

TALE XLIV.

They interrogated a learned man concerning the character of his brethren the Soofees. He anſwered, " the meaneſt of their excellencies is, that they prefer gratifying the deſire of their

یاران بر مصالح خود مقدم دارد و حکما گفته اند برادر که در بند خویشست نه برادرست و نه خویشست

بیت

همره اگر شتاب کند همره تو نیست
دل در کسی مبند که دلبستهٔ تو نیست

بیت

چون نبود خویش را دیانت و تقوی   قطع رحم بهتر از مودت قربی

یاد دارم که مدعی درین بیت بر قول اعتراض کرد و گفت حق جلا وعلا در کتاب مجید از قطع رحم نهی کرده است و بمودت ذوی القربی فرموده و انچه تو گفتی مناقض آنست گفتم غلط کردی موافق قرانست قال الله تعالی وان جاهداک علی ان تشرک بی مالیس لک به علم فلا تطعهما

بیت

هزار خویش که بیگانه از خدا باشد
فدای یک تن بیگانه کاشنا باشد

friends to attending to their own affairs; and the sages have said, " The brother who is intent upon his own affairs, is neither brother nor relation: your fellow traveller, if he walks faster than yourself, is not your companion: place not your affections on any one who is not attached to you. If there be not religion and piety amongst relatives, it is best to break off connections with our kindred." I recollect that an adversary objected to the sentiment in the above distich, and said, that in the Koran the most high God has forbidden that we should break off connection with relatives, and has commanded us to prefer friendship with relations to that of others; and that what I had said above was contrary to this precept. I replied, " you are mistaken, it agrees with the Koran. God said if your parents insist that you should join as partners with me, those things of which you are ignorant, then do not obey them. A thousand relations who are ignorant of God, ought to be sacrifices for one stranger who acknowledges him."

حکایت ۴۵ منظومه

پیرمردي لطیف دربغداد   دخترش رابکفش دوزي داد
مردک سنگدل چنان بگزید   لب دخترکه خون ازوبچکید
بامدادان پدر چنان دیدش   پیش داماد رفت و پرسیدش
کاي فرومایه این چه دندانست   چند خائي لبش نه انبانست
بمزاحت نگفتم این گفتار   هزل بگذاروجد ازو بردار
خوي بددرطبیعتي کەنشست   نرودجز بروز مرگ ازدست

حکایت ۴۶

فقیهي دختري داشت بغایت زشت روي وبجاي زنان رسیده باوجود جهاز ونعمت کسی بهناکحت او رغبت نمي نمود

بیت

زشت باشد دبیقـ ودیبا   که بود برعروس نازیبا

في الجمله بحکم ضرورت باضریري عقد نکاحش بستنند آورده اند که دران تاریخ حکیمي ازسرندیپ برسید که دیده تا بینایان روشن

TALE XLV.

A merry fellow of Bughdad married his daughter to a ſhoe-maker. The little man having a flinty heart, bit the girl's lips in ſuch a manner, that they trickled with blood. In the morning, her father, beholding her in ſuch plight, went to his ſon-in-law, and ſaid to him, "O you worthleſs fellow! what kind of teeth have you got, thus to chew her lips as if they were made of leather? I am not ſpeaking in jeſt, leave off your jokes, and have your legal enjoyment. When bad manners become habitual, they can not be got rid of until death."

TALE XLVI.

A certain lawyer had a very ugly daughter who was marriageable, but although he offered a conſiderable dower and other valuables, no one was inclined to wed her. Brocade and damaſk will appear diſguſtful on a bride who is ugly. In ſhort, through neceſſity, he married her to a blind man. It is ſaid that in the ſame year there arrived from Ceylon a phyſician who could reſtore ſight to the blind.

كردي نقيهه را گفتند چرا دامادت را علاج نكني گفت ترسم كه بينا شود و دخترم را طلاق دهد

مصرع

شوي زن زشت روي نابينا به

حكايت ۴۷

پادشاهي بچشم حقارت در طايفهٔ درويشان نظر كردي يكي از ايشان بفراست دريافت و گفت اي ملك ما درين دنيا بجيش از تو كمتريم و بعيش از تو خوشتر و بمرگ برابر و بقيامت بهتر

مثنوي

اگر كشوركشائي كامرانست
وگر درويش حاجتمند نانست
دران ساعت كه خواهد اين و آن مرد
نخواهد از جهان بيش از كفن برد

They afked the father why he would not have his fon-in-law cured. He faid, " becaufe he was afraid that if he fhould recover his fight, he would divorce his wife. It is beft that the hufband of an ugly woman fhould be blind."

TALE XLVII.

A certain king regarded with contempt the fociety of Durwaifhes, which one of them having the penetration to difcover faid, " O king! in this world you have the advantage of us in external grandeur, but with regard to the comforts of life we are your fuperiors: At the time of death, we fhall be your equals; and at the refurrection our ftate will be preferable to yours." Although the conqueror of kingdoms enjoyeth abfolute fway, at the fame time that the Durwaifh may be in want of bread, yet in that hour when both fhall die, they will carry nothing with them but their winding fheets.

چو رخت از مملکت بر بست خواهی
گدائی خوشترست از پادشاهی

ظاهر درویش جامه ژنده است و موی سترده و حقیقت آن دل زنده است و نفس مرده

قطعه

نه آن که بر در دعوی نشیند از خلقی
وگر خلاف کنندش بجنگ برخیزد
اگر زکوه فرو غلطد آسیا سنگی
نه عارفست که از راه سنگ برخیزد

طریق درویشان ذکرست و شکر و خدمت و طاعت و ایثار و قناعت و توحید و توکل و تسلیم و تحمّل هرکه بدین صفتها موصوفست بحقیقت درویشست اگرچه در قباست امّا هرزه گوی بی نماز و هوا پرست هوس باز که روزها بشب آرد در بند شهوت و شبها بروز کند در خواب غفلت بخورد هرچه

When you wish to make up your burdens for quitting this world, the state of the beggar will be preferable to that of the monarch. The Durwaish exhibits a patched garment and shaved hair, but in truth his heart is alive and his passions subdued. He is not a person that will advance his pretensions among mankind, and if men oppose his inclination, he will not engage in strife. If a millstone should roll down from a mountain, he has but little faith who gets out of the way of it. The Durwaishe's course of duty consists in invoking and praising God, in obeying and worshipping him, in giving alms, in being content, in believing the unity of the deity, and in reliance on God, with patient resignation to his will. Whosoever is endowed with these qualities is a Durwaish indeed, although he be arrayed in a robe; and on the contrary, an idle prater, who neglects his prayers, and a slave to his passion, who turns day into night in sensual gratifications, and night into day in drowsy indolence, eating any thing that

درمیان آید و بگوید هرچه بزبان آید رندست اگرچه درعباست

قطعه

اي درونت برهنه از تقوي   وز برون جامهٔ ریا داري
پردهٔ هفت رنگ در بگذار   تو که درخانه بوریا داري

حکایت ۴۸

دیدم گل تازه چند دسته   بر گنبدي از گیاه بسته
گفتم چه بود گیاه ناچیز   تا در صف گل نشیند او نیز
بگریست گیاه گفت خاموش   صحبت نکند کرم فراموش
گر نیست جمال ورنگ وبویم   آخر نه گیاه باغ اویم
من بندهٔ حضرت کریم   پروردهٔ نعمت قدیم
گر بي هنرم وگر هنرمند   لطفست امیدم از خداوند
با آن که بضاعتي ندارم   سرمایهٔ طاعتي ندارم

falls in his way, and ſaying whatever comes uppermoſt, ſuch an one is a profligate, altho' he wears nothing but a blanket. O thou whoſe inward parts are void of piety, and whoſe outſide beareth the garb of hypocriſy; hang not a gorgeous curtain before the door of a houſe conſtructed of reeds.

TALE XLVIII

I ſaw ſome noſegays of freſh roſes tied to a dome with ſome graſs. I ſaid, "what is this worthleſs graſs that it ſhould thus be in the company of roſes?" The graſs wept and ſaid, "be ſilent, the benevolent forget not their aſſociates; altho' I have neither beauty, nor colour, nor odour, ſtill am I not the graſs of God's garden? I am the ſervant of the munificent God, nouriſhed from of old by his bounty; whether I poſſeſs any virtue or not, yet I look for the mercy of God. Although I have not any worth, neither poſſeſs the means of ſhewing my obedience:

او چارهٔ کار بندهٔ داند چون هیچ وسیلتش نماند
رسمست که مالکان تحریر آزاد کنند بندهٔ پیر
اي بارخداي گیتي آراي بر بندهٔ پیر خود ببخشاي
سعدي ره کعبهٔ رضا گیر اي مرد خدا ره خدا گیر
بد بخت کسي که سر بتابد زین در که در دگر نیابد

حکایت ۴۹

حکیمي را پرسیدند از شجاعت وسخاوت کدام بهترست گفت آنرا که سخاوت هست بشجاعت حاجت نیست

بیت

نوشتست بر گور بهرام گور که دست کرم به زبازوي زور

قطعه

نماند حاتم طائي ولیک تا ابد بماند نام بلندش به نیکوئي مشهور
زکوة مال بدر کن که فضلهٔ رز را چو باغبان ببرد بیشتر دهد انگور

he is able to ſave his ſervant, although deſtitute of all other ſupport. It is the cuſtom that maſters ſhould liberate their old ſlaves. O God who haſt ornamented this world with thy creatures, beſtow liberty on this thine old ſervant. O Sâdy purſue the road to the temple of reſignation. O man of God walk in the path of righteouſneſs. Unfortunate is that perſon, who turns his head from this gate, ſince he will not be able to find another.

TALE. XLIX.

They aſked a wiſe man which was preferable, fortitude or liberality? he replied, "he who poſſeſſeth liberality hath no need of fortitude. It is inſcribed on the tomb of Bahram-Goar, that a liberal hand is preferable to a ſtrong arm." Hatim Tai no longer exiſts, but his exalted name will remain famous for virtue to eternity. Diſtribute the tithes of your wealth in alms, for when the huſbandman lopps off the exuberant branches from the vine, it produces an increaſe of grapes.

باب سیوم در فضیلت قناعت

حکایت ۱

خواهنده مغربي در صف بزازان حلب میگفت اي خداوندان نعمت اگر شما را انصاف بودي وما را قناعت رسم سوال ازجهان برخاستي

قطعه

اي قناعت توانگرم گردان　که وراي تو هیچ نعمت نیست
کُنج صبر اختیار لُقمانست　هرکرا صبر نیست حِکمت نیست

حکایت ۲

دو امیرزاده در مِصر بودند یکي عِلم آموخت و دیگري مال اندُوخت آن علاّمه عصر شد واین عزیز مِصر گشت پس این توانگر بچشم حقارت در فقیه نظر کردي و گفتي من بسلطنت رسیدم وتو همچنان در مسکنت بماندي گفت اي برادر شکر نعمت

CHAPTER III.

Of the excellency of Contentment.

TALE I.

An African mendicant at Aleppo, in the quarter occupied by the dealers in linen cloths, was ſaying, " O wealthy Sirs, if there had been juſtice amongſt you, and we had poſſeſſed contentment, there would have been an end of beggary in this world." O contentment, make me rich, for without thee, there is no wealth. Lôkmân made choice of patience in retirement. Whoſoever hath not patience, neither doth he poſſeſs philoſophy.

TALE II.

In Egypt dwelt two ſons of a nobleman, one of whom acquired learning, and the other gained wealth; the former became the moſt learned man of his time; and the other Prince of Egypt. Afterwards the rich man looked with contempt on his learned brother, and ſaid, " I have arrived at monarchy, and you have continued in the ſame ſtate of poverty." He replied, " O brother it behoveth me to be the more thankful

باریتعالی برمنست که میراث پیغمبران یافتم یعنی علم و تو میراث فرعون و هامان یعنی مُلک مصر

مثنوی

من آن مورم که درپایم بمالند نه زنبورم که از نیشم بنالند
کُجاخود شُکر این نعمت گُذارم که زور مردم آزاری ندارم

حکایت ۳

درویشی را شنیدم که در آتش فاقه میسوخت وخرقه برخرقه میدوخت و تسلّی خاطر خود بدین بیت میکرد

بیت

بنان خشک قناعت کُنیم و جامهٔ دلق
که بار محنت خود به که بار منت خلق

کسی گُفتش چه نشینی که فلان درین شهر طبع کریم دارد وکرم عمیم میان بخدمت آزادگان بسته وبر در دلها نشسته

to the divine Creator, ſince I have found the inheritance of the prophets, that is wiſdom; and you have got the portion of Pharaoh, and Hâman, or the kingdom of Egypt. I am the ant, which men tread under their feet, and not the waſp, of whoſe ſting they complain. How ſhall I expreſs my grateful ſenſe of ſuch bleſſing, that I am not poſſeſſed of the means of oppreſſing mankind?"

TALE III.

I heard of a durwaiſh who was ſuffering great diſtreſs from poverty, and ſhewing patch upon patch, but who comforted himſelf with the following verſe, "I am contented with ſtale bread, and a coarſe woollen frock, ſince it is better to bear the weight of one's own neceſſities, than to ſuffer the load of obligation from mankind." Somebody ſaid to him, "Why do you ſit quiet, whilſt ſuch an one in this city has a liberal mind, and poſſeſſes univerſal benevolence, being ever willing to aſſiſt the pious, and always ready to comfort every heart?

اگر بر صورت حال تو مطّلع گردد پاس خاطر عزیزان منّت دارد گفت خاموش که در نیستي مردن به که حاجت پیش کسي بردن که گفته اند

قطعه

هم رقعه دوختن به و الزام کنج صبر   کز بهر جامه رقعه بر خواجگان نوشت
حقا که با عقوبت دوزخ برابرست   رفتن بپای مردي همسایه در بهشت

حکایت ۴

یکي از ملوک عجم طبیبي حاذق بخدمت مصطفی علیه السلام فرستاد سالي چند در دیار عرب بود کسي بتجربتي پیش او نیامد و معالجتي ازوی درنخواست روزي پیش سیّد الانبیا علیه السلام آمد و گله کرد که مرا برای معالجت اصحاب فرستاده اند و دراین مدّت هیچ کس بمن التفات نکرد تا خدمتي که براین بنده معیّن است بجاي آرم رسول علیه السلام فرمود که این طایفه را طریقست که تا اشتها غالب نشود چیزي نخورند و هنوز که اشتها باقي باشد

If he were apprized of your condition, he would consider it an obligation to satisfy your wants." He replied, "Be silent, for it is better to die of want, than to expose our necessities to any one; for they have said, that to sew patch upon patch, and be patient, is preferable to writing a petition to a great man for clothing." Of a truth it is equal to the torments of hell, to enter into Paradise by the help of one's neighbour.

TALE IV.

One of the kings of Persia sent a skilful physician to Mûstufâ, upon whom be peace. He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained saying, "They sent me to dispense medicines to your companions, but to this day, no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Mohammed replied, "it is a rule with these people never to eat until they are hard pressed by hunger; and to leave off eating, whilst they have a good appetite."

دست از طعام باز دارند حکیم گفت اینست موجب تندرستی پس زمین خدمت ببوسید و برفت

مثنوي

سخن انگه کند حکیم آغاز   یا سر انگشت سوي لقمه دراز
که زنا گفتنش خلل زاید   یا زنا خوردنش بجان آید
لاجرم حکمتش بود گفتار   خوردنش تندرستي آرد بار

حکایت ٥

یکي توبه بسیار کردي و باز بشکستي تا یکي از مشایخ بدو گفت چنین میدانم که بسیار خوردن عادت داري و قید نفس از موي باریکترست یعني توبه و نفس را چنین که تو میپروري زنجیر بگسلاند و آید روزي که ترا بدرد

بیت

یکي بچهٔ گرگ مي پرورید   چو پرورده شد خواجه را بردرید

The physician said, "this is the way to enjoy health." He then made his obeisance and departed. The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then doubtless his speech is wisdom, and such a meal will be productive of health.

TALE V.

A certain man having made many vows, which he broke, a venerable personage said to him, "I know that you make it a practice to eat a great deal; and that your inclination to restrain your appetite is weaker than a hair, whilst your appetite in the manner you indulge it, would break a chain: but a day may come when this intemperance may destroy you. Somebody nourished a wolf's whelp, which when full grown, tore his master to pieces.

حکایت ٦

در سیرت اردشیر بابکان آمده است که حکیم عرب را پرسید که روزی چه مایه طعام باید خورد گفت صد درم سنگ کفایت میکند گفت این قدر چه قوت دهد حکیم گفت هذا المقدار یحملک و ما زاد علی ذلک فانت حامله یعنی این قدر ترا برپای همی دارد و هرچه براین زیاده کنی تو حمال آنی

بیت

خوردن برای زیستن و ذکر کردنست   تو معتقد که زیستن از بهر خوردنست

حکایت ۷

دو درویش خراسانی ملازم صحبت یکدگر سیاحت کردندی یکی ضعیف بود که بهر دو شب افطار کردی و آن دگر قوی که روزی سه بار خوردی قضا را بر در شهری بتهمت جاسوسی گرفتار آمدند و هر دو را بخانه کردند و در بگل برآوردند بعد از دو هفته معلوم شد که بی گناهند در بگشادند قوی را

TALE VI.

In the annals of Ardſheer Babûkan, it is recorded, that he aſked an Arabian phyſician, what quantity of food ought to be eaten in the courſe of a day. He anſwered, that the weight of one hundred direms was ſufficient. The king aſked what ſtrength could be derived from ſo ſmall a quantity? The phyſician replied, " This quantity is ſufficient to ſupport you, and whatever more you eat, you muſt carry. We eat to live and praiſe God; you believe that you live to eat.

TALE VII.

Two durwaiſhes of Khoraſan who had entered into ſtrict intimacy, travelled together: one who was infirm would faſt for two days, and the other who was robuſt, uſed to eat three times a day. It happened that they were ſeized at the gate of a city on ſuſpicion of being ſpies, were both confined in the ſame room, and the door cloſed up with mud. After a fortnight it was diſcovered that they were innocent. On opening the door, they found the ſtrong man

دیدند مُرده و ضعیف جان بسلامت بُرده درین عجب بماندند
حکیمی گفت خلاف این عجب بُودی که آن یکی بسیار خوار
بود طاقت بی نوائی نداشت هلاک شد و آن دیگر خویشتن
دار بود بر عادت خود صبر کرد و بسلامت بماند

قطعه

چو کم خوردن طبیعت شد کسی را　چو سختی پیشش آید سهل گیرد
و گر تن پرورست اندر فراخی　چو تنگی بیند از سختی بمیرد

حکایت ۸

یکی از حکما پسرش را نهی کرد از بسیار خوردن که سیری
مرد را رنجور دارد گفت ای پدر گرسنگی بکشد نشنیده که
ظریفان گفته اند بسیری مُردن به که گرسنگی بُردن گفت
اندازه نگهدار که قال الله تعالی کُلوا و اشربوا و لا تسرفوا

بیت

نه چندان بخور کز دهانت بر آید　نه چندان که از ضعف جانت بر آید

dead, and the infirm one alive. They were aſtoniſhed at the circumſtance, but a philoſopher ſaid, that the contrary would have been more wonderful, for the one who was a great eater, was not able to ſupport abſtinence; and the other who was weak, having his body in ſubjection, and being uſed to faſting, had happily eſcaped. A perſon who has accuſtomed himſelf to eat ſparingly, when difficulty occurs, bears it eaſily; but if in time of proſperity he has been uſed to pamper himſelf, when he meets with diſtreſs he ſinks under it.

TALE VIII.

A certain wiſe man admoniſhed his ſon againſt eating to exceſs, becauſe repletion occaſions ſickneſs. The ſon anſwered, " O father! hunger killeth; and have you not heard the ſaying of the ſages, that it is better to die of exceſs, than to ſuffer the pangs of hunger?" The father replied, " be moderate, for God hath ſaid, eat ye, and drink, but not to exceſs. Eat not ſo much as to cram yourſelf up to the throat, neither ſo little that you ſhould die of weakneſs.

قطعه

با آن که در وجود طعامست حظ نفس
رنج آورد طعام که بیش از قدر بود
گر گلشکر خوري بتکلف زيان کند
ورنان خشک دیر خوري گلشکر بود

حکايت ۹

رنجوري را گفتند دلت چه ميخواهد گفت انچه دلم هيچ نخواهد

بيت

معده چو پر گشت و شکم درد خاست
سود ندارد همه اسباب راست

حکايت ۱۰

قصابي را در شهر واسط بر صوفيان درمي چند گرد آمده بود هر روز مطالبت کردي و سخنهاي با خشونت گفتي اصحاب از تعنت او خسته خاطر بودند و جز از تحمل چاره نبود صاحب دلي ازان ميان گفت نفس را وعده دادن بطعام آسانترست که قصاب را بدرم

Although food is the means of ſuſtaining life, yet when taken to exceſs, it becomes injurious. If you eat conſerve of roſes without inclination it is pernicious; but dry bread after faſting is as delicious as conſerve of roſes."

TALE IX.

They aſked a ſick man, what his heart deſired? he replied " only this, that it may not deſire any thing." When the ſtomach is oppreſſed, and the belly ſuffering pain, there is no benefit in having all other matters in perfection."

TALE X.

A butcher in the city of Waſit, to whom the Soofies had contracted ſome debts, was every day importuning them for payment, and made uſe of very harſh language. The ſociety was much diſtreſſed at his reproaches, but had no remedy beſides patience. A holy man of their fraternity, ſaid, " it is eaſier to ſatiſfy the appetite with a promiſe of food, than to put off the butcher with promiſe of payment:

قطعه

ترک احسان خواجه اوليتر   کاحتمال جفاي بوّابان
بتمناي گوشت مردن به   که تقاضاي زشت قصّابان

حکايت ١١

جوانمردي را در جنگ تاتار جراحتي هول ناک رسيد کسي گفتش فلان بازرگان نوشدارو دارد اگر بخواهي شايد که قدري بدهد وگويند آن بازرگان به بخل معروف بود

بيت

گر بجاي نانش اندر سفره بودي آفتاب
تا قيامت روز روشن کس نديدي در جهان

جوانمرد گفت اگر نوشدارو خواهم دهد يا ندهد واگر دهد منفعت کند يا نکند بهرحال از وخواستن زهر قاتلست

It is better to relinquiſh the favor of the great man, than to ſuffer violence from his porter. It is better to die for want of meat, than to endure the importunities of the butcher."

TALE XI.

A certain gallant man was grievouſly wounded in an expedition againſt the Tartars; ſome body ſaid ſuch a merchant has an unguent, of which perhaps he might give you a little were you to aſk it? The merchant was notorious for his parſimony. If the ſun had been on his table inſtead of bread, no one would have ſeen light in the world until the day of judgment. The gallant man replied, " If I aſk for the unguent it is uncertain whether he will give it or not, and if he ſhould give it, the effect is doubtful. On every account to aſk of ſuch a man is a deadly poiſon.

بيت

هرچه از دونان بمنّت خواستي   در تن افزودي و از جان كاستي

وحكيمان گفته اند اگر آب حيات في المثل بآب روى فروشند
دانا نخرد كه مردن بعزّت به از زندگاني بمذلّت

بيت

اگر حنظل خوري از دست خوشخوي
به از شيريني از دست ترش روي

حكايت ١٢

يكي از علما خورنده بسيار داشت وكفاف اندك بايكي از بزرگان
كه حسن ظن بليغ درحق او داشت بگفت روي از توقع وي درهم
كشيد وتعرّض سوال از اهل ادب درنظرش ناپسند آمد

قطعه

ز بخت روي ترش كرده پيش يار عزيز
مرو كه عيش برو نيز تلخ گرداني

"That which you obtain by intreaty from mean people, may benefit the body, but it injures the ſoul: and the ſages have ſaid, if the water of immortality, for example, was to be ſold in exchange for reputation, the wiſe man would not purchaſe it; for an honorable death is preferable to a diſgraceful life. If you eat colocynth from the hand of a kind man, it is preferable to a ſweet-meat given by one who has a crabbed countenance."

TALE XII.

A certain learned man, who had a large family to ſupport, with very ſcanty means, repreſented his caſe to a great man, who entertained a favourable opinion of him. He diſapproved of the application, deeming it unworthy of a man of ſpirit. When you are diſſatisfied with your fortune, approach not your deareſt friend, or you will turn his pleaſure into ſorrow.

بحاجتي که روي تازه روي وخندان رو

فرو نه بندد کار گشاده پيشاني

آورده اند که اندکي در وظيفهٔ او زيادت کرد و بسياري ارادت کم پس از چند روز چون محبت معهود بر قرار نديد گفت

بيت

بئس المطاعم حين الذل تکسبها القدر منتصب والقدر مخفوض

بيت

نانم افزود وآب رويم کاست بي نوائي به از مذلت خواست

حکايت ١٣

درويشي را ضرورتي پيش آمد کسي گفتش فلان نعمت بي قياس دارد اگر بر حاجت تو واقف گردد همانا در قضاي آن توقف روا ندارد گفت من او را ندانم گفت منت رهبري کنم دستش بگرفت تا بمنزل آنکس در آورد درويش يکي را ديد لب فروهشته و تند نشسته سخن نگفت و باز گشت گفتش چه کردي گفت عطاي او بلقاي او بخشيدم

When you expoſe your diſtreſs, preſerve a lively and ſmiling appearance; he never fails in his purſuit, who maintains a joyful countenance. It is ſaid that the great man increaſed his penſion a little, but treated him with leſs reſpect than formerly. After ſome time, perceiving this diminution of affection, he ſaid, " Evil is that food which you obtain in the time of diſtreſs; the kettle is indeed upon the hearth, but your reputation is diminiſhed.

He increaſed my bread, and leſſened my honor; it is better to be deſtitute of means, than to ſuffer the diſgrace of ſolicitation."

TALE XIII.

A durwaiſh having a preſſing want, ſome body ſaid to him, " ſuch an one has inconceivable wealth, and were he apprized of your condition, he would not ſuffer any delay to happen in ſupplying you." He anſwered, " I do not know him." The other ſaid, " I will conduct you; and taking hold of his hand ſhewed the way to his houſe. The durwaiſh on beholding one ſitting, who had a hanging lip, and a ſevere countenance, ſaid nothing, but returned. The other aſked what he had done." He replied, " I gave his bounty, in exchange for his viſit."

قطعه

مبر حاجت بنزدیک ترش روی   که از خوی بدش فرسوده گردی
اگر گوئی غم دل با کسی گوی   که از رویش بنقد آسوده گردی

حکایت ۱۴

خشک سالی در اسکندریه پدید آمد چنانکه عنان طاقت خلق از دست رفته بود و درهای آسمان بر زمین بسته و فریاد اهل زمین بآسمان پیوسته

قطعه

نماند جانور از وحش و طیر و ماهی و مور
که بر فلک نشد از بینوائی افغانش
عجب که دود دل خلق جمع می نشود
که ابر گردد و سیلاب دیده بارانش

درچنین سالی مُخنّثی دور از دوستان که سخن در وصف

Expoſe not your want to one of a ſour countenance, for you will be diſtreſſed by his ill-nature. If you diſcloſe the ſorrows of you heart to any one, let it be to him whoſe pleaſant countenance will aſſure you prompt payment."

TALE XIV.

There happened one year, ſuch a drought at Alexandria, that men could not ſupport it with patience; the doors of heaven were ſhut againſt the earth, and the lamentations of all creatures reached the ſky. There was neither bird, beaſt, fiſh nor inſect, which had not ſent up its petitions to heaven. It is wonderful that the ſmoke of the aſpirations from the hearts of all creatures, ſhould not have collected in the form of clouds, and their tears been converted into an inundation of rain. In ſuch a year an hermaphrodite (far be ſuch an one from our friends!) as uſing words to deſcribe him,

او ترک ادب است خاصه در حضرت بزرگان و بطریق اِهمال از سر آن درگذشتن هم نشاید که طایفه بر عجز گویندهٔ حمل کنند پس بدین دو بیت اِختصار کنیم که اندکی دلیل بسیاری بود و مُشتی نمونهٔ خرواری

قطعه

تتری گر کشد مُخنّث را　　تتری را دگر نباید کُشت
چند باشد چو جسر بغداد ش　　آب در زیر و آدمی بر پُشت

چنین شخصی که طرفی از نعمت او شنیدی در آن سال نعمت بیکران داشت تنگدستان را سیم و زر دادی و مُسافران را سفره نهادی گروهی درویشان از جور فاقه بجان آمده بودند آهنگ دعوت او کردند و مشورت بمن آوردند سر از موافقت باز زدم و گفتم

قطعه

نخورد شیر نیم خوردهٔ سگ　　ور بسختی بمیرد اندر غار

is contrary to good breeding, eſpecially in polite company. But at the ſame time, it is not proper to paſs him over in ſilence, becauſe ſome people might impute it to the ignorance of the relator. Therefore I ſhall abridge my meaning in the following verſes. From a little we judge of much, an handful is a ſample of an aſs-load. If a Tartar ſhould kill that hermaphrodite, no one could require his blood in retaliation. How long will he continue to reſemble the bridge at Bughdad, which has water running under, whilſt men are paſſing over it? This perſon, of whom I have given ſome deſcription, was at that time poſſeſſed of immenſe wealth; amongſt the needy he diſtributed gold and ſilver, and provided a table for the entertainment of travellers. A company of durwaiſhes, periſhing with want, were inclined to have accepted his invitation, and came to aſk my advice. I diſſuaded them from their inclination, and ſaid, " The lion will not eat the dog's leavings, although he ſhould periſh with hunger in his den.

تن به بیچارگی وگرسنگی بنه و دست پیش سفله مدار

گر فریدون شود بنعمت ومال بی هُنررا بهیچ کس مشمار
پرنیان ونسیج بر نا اهل لاجورد و طلاست بر دیوار

حکایت ۱۵

حاتم طائی را گفتند ازخود بزرگتر همت در جهان دیده یا شنیده گفت روزی چهل شتر قربان کرده بودم وبا امرای عرب بگوشه صحرا بیرون رفتم خارکنی را دیدم که پشته خار فراهم آورده گفتم بمهمانی حاتم چرا نروی که حلقی بر سماط او گرد آمده اند گفت

بیت

هرکه نان ازعمل خویش خورد منت حاتم طائی نبرد
من اورا بهمت وجوانمردی برتر ازخود دیدم

حکایت ۱۶

موسی پیغمبر علیه السلام درویشی را دید که از برهنگی

In the prefent cafe, fubmit to the pangs and cravings of hunger, and hold not up your hand to implore charity from a mean wretch. If a man deftitute of virtue fhould equal Feridoon in wealth, and power, yet account him no body. The variegated filk and fine linen on the back of a blockhead, are lapis lazuli and gold on a wall."

TALE XV.



They afked Hatim Tai, if he had ever feen or heard of any perfon in the world more noble minded than himfelf. He replied, " One day, after having facrificed forty camels, I went along with an Arab chief to the fkirt of a defert, where I faw a labourer who had made up a bundle of thorns; whom I afked why he did not go to the feaft of Hatim Tai, to whofe table people were repairing in crowds? he anfwered, whofoever eateth bread from his own labour, will not fubmit to be under obligation to Hatim Tai. I confidered this man as my fuperior in generofity and liberality."

TALE XVI.

Mofes the prophet, upon whom be peace, faw a durwaifh, who for want of cloaths,

بريك اندر نهان شده بود گفت يا موسي دعائي بكن تا خداي تعالي مرا كفاف دهد كه از بيطاقتي بجان آمدم موسي عليه السلام دعا كرد تا حق تعالي اورا دستگاهي داد پس از چند روزي كه از مناجات باز آمد ديدش گرفتار وخلقي انبوه برو گرد آمده گفت اين را چه حالتست گفتند خمر خورده وعربده كرده ويكي را كشته اكنون قصاص ميكنند

بيت

گربهٔ مسكين اگر پر داشتي   تخم كنجشك از جهان برداشتي

عاجز باشد كه دست قدرت يابد   برخيزد ودست عاجزان برتابد

موسي عليه السلام بحكمت جهان آفرين اقرار كرد واز تجاسر خويش استغفار وآيت ولو بسط الله الرزق لعباده لبغوا في الارض برخواند

بيت

ماذا اخاضك يا مغرور في الخطر   حتى هلكت فليت النمل لم يطر

had hidden himself in the sand: he said, "O Moses, implore God to bestow on me a subsistence, for I am perishing in distress." Moses prayed, and God granted him assistance. Some days after, when Moses was returning from performing his devotions, he saw the durwaish apprehended, and a crowd of people gathered round him. On inquiring what had happened to him; they replied, "having drank wine, he made a disturbance and killed a man: now they are going to exact retaliation." If the poor cat had wings, she would not leave a sparrow's egg in the world; and if a mean wretch should happen to get into power, he would become insolent, and twist the hands of the weak. Moses acknowledged the wisdom of the Creator of the universe, and asked pardon for his boldness; repeating the following verse of the Koran, "If God were to open his stores of subsistence for his servants, of a truth they would rebel on the earth." O vain man, what hast thou done to precipitate thyself into destruction? Would that the ant had not been able to fly!

نظم

سفله چو جاه آمد و سیم وزرش   سیلی خواهد بضرورت سرش

این مثل آخر نه حکیمی زدست   مور همان به که نباشد پرش

حکمت

پدر را عسل بسیار ست   ولیکن پسر گرمي دارست

بیت

آنکس که توانگرت نمیگرداند   او مصلحت تو از تو بهتر داند

حکایت ۱۷

اعرابي را دیدم در حلقه جوهریان بصره حکایت همي کرد که وقتي در بیابان راه گم کرده بودم و از زاد راه با من چیزي نمانده بود و دل برهلاک نهاده بودم که ناگه کیسه یافتم پر از مروارید هرگز آن ذوق و شادی فراموش نکنم که پنداشتم که گندم بریانست و باز آن تلخي و ناامیدي که معلوم کردم که مرواریدست

When a mean wretch obtains promotion and wealth, of a truth he requires a thump on the head. Is not this the adage of a ſage? It were better for the ant not to have wings. Our heavenly father hath honey in abundance, but his ſon is affected with a feveriſh complaint. He who doth not make you rich, knoweth what is good for you, better than you do yourſelf.

TALE. XVII.



I ſaw an Arab ſitting in a circle of Jewellers of Baſrah, and relating as follows, " Once on a time, having miſſed my way in the deſert, and having no proviſions left, I gave myſelf up for loſt: when I happened to find a bag full of pearls, I ſhall never forget the reliſh and delight that I felt on ſuppoſing it to be fried wheat; nor the bitterneſs and deſpair which I ſuffered, on diſcovering that the bag contained pearls.

قطعه

دربیابان خشک وریگ روان تشنه را در دهان چه در چه صدف
مرد بي توشه کاوفتاد ازپاي در کمربند او چه زر چه خزف

حکایت ۱۸

یکي ازعرب ازغایت تشنگي همي گفت

نظم

یا لیت قبل منیتي یوما افوز بمنیتي
نهر تلاطم رکبتي فاظل املا قربتي

همچنین در قاع بسیط مسافري کم شده بود و قوّت و قوتش نمانده و درمي چند بر میان داشت بسیار بگردید راه بجاي نبرد و بسختي هلاک شد طایفه پرسیدند درمها پیش رویش نهاده دیدند و برخاک نبشته

In the parched desert of quick sands, pearls or shells, in the mouth of the thirsty traveller, are alike unavailing. When a man destitute of provisions is fatigued, it is the same thing to have in his girdle gold or potsherds?"

TALE. XVIII.

An Arab labouring under excessive thirst exclaimed, " I wish that for one day before my death, this my desire may be gratified: that a river dashing its waves against my knees, I may fill my leather sack with water."

In like manner a traveller who had lost his way in the great desert, had neither strength nor provisions remaining; but a few direms in his girdle. He had wandered about a long time without finding the road, and perished for want. A company of men arrived, and saw the direms lying before his face, and the following words written on the ground.

قطعه

گر همه زر جعفري دارد   مرد بي توشه بر نگيرد كام
در بيابان حقير سوخته را   شلغم پخته به كه نقرهٔ خام

حكايت ١٩

هرگز از دور زمان نناليده بودم وروي از گردش آسمان درهم نكشيده مگر وقتي كه پايم برهنه بود واستطاعت پاي پوشي نداشتم بجامع كوفه درآمدم دلتنگ يكي را ديدم كه پاي نداشت سپاس وشكر نعمت حق بجاي آوردم و بر بي كفشي صبر كردم

قطعه

مرغ بريان بچشم مردم سير   كمتر از برگ تره بر خوانست
وآن كه را دستگاه وقدرت نيست   شلغم پخته مرغ بريانست

حكايت ٢٠

يكي از ملوك با تني چند از خاصان در شكارگاهي بزمستان از

"If the man deftitute of food were poffeffed of pure gold, it would avail him nothing. To a poor wretch in the defert, parched with the heat of the fun, a boiled turnip is of more value than virgin filver."

TALE XIX.

I never complained of the viciffitudes of fortune, nor murmured at the ordinances of heaven, excepting once when my feet were bare, and I had not the means of procuring myfelf fhoes. I entered the great mofque at Cufah with a heavy heart, when I beheld a man who had no feet. I offered up praife and thankfgiving to God, for his bounty towards men; and bore with patience the want of fhoes. A broiled fowl in the eyes of one who has fatiffied his appetite, is of lefs eftimation, than a leaf of greens on a difh, but to him who hath not the means of procuring food, a boiled turnip is equal to a broiled fowl.

TALE XX.

A certain king, attended by fome of his principal nobility, on a hunting party, in the winter, was benighted at a long diftance from any town. Having difcovered the cottage of a pea-

عمارت دُور افتاد شب در آمد خانه دهقاني ديدند ملك گفت شب انجا رويم تا زحمت سرما نباشد يكي از وزرا گفت لايق قدر پادشاهان نباشد التجا بخانه دهقاني ركيك بُردن اينجا خيمه زنيم وآتش افروزيم دهقانرا خبر شد ما حضري از طعام ترتيب كرده و پيش سُلطان بُرده و زمين خدمت ببوسيد وگفت قدر بلند سلطان بدين قدر نازل نشدي وليكن نخواستند كه قدر دهقان بلند شود ملك راسخن گفتن او مطبوع آمد شبانگاه بمنزل او نقل كردند بامدادان خلعت و نعمتش بخشيد شنيدم كه در ركاب ملك قدمي چند ميرفت وميگفت

قطعه

ز قدر و شوكت سلطان نگشت چيزي كم
ز التفات بمهمان سراي دهقاني
كُلاه گوشه دهقان بآفتاب رسيد
كه سايه بر سرش افكند چون تو سُلطاني

fant, the king faid, "let us go there for the night, that we may not fuffer inconvenience from the cold." One of the courtiers replied, "it is beneath the dignity of a monarch to take fhelter in the cottage of a mean peafant; we will pitch a tent on this fpot, and light a fire." The peafant being apprized of the circumftance, prepared fuch food as he could provide, which he brought, and prefented to the king, and kiffing the earth faid, "The Sultan's high dignity will not fuffer any degradation by this condefcenfion; but thefe gentlemen are not willing that the peafant's humble ftate fhould be exalted." The king approved of his fpeech, and paffed the night in the cottage. In the morning, he beftowed on the peafant a drefs and money. I heard that he accompanied the king's ftirrup a few paces, and faid, "The king's dignity and fplendor have not fuffered any diminution by his condefcenfion in fuffering himfelf to be entertained under the peafant's roof, but the corner of the ruftic's cap has been exalted to the fun, by fuch a monarch having overfhadowed his head."

حکایت ۲۱

گدای هول را حکایت کنند که نعمت وافر داشت یکی از ملوک گفت می نماید که مال بیکران داری و مارا مهمی هست اگر برخی ازان دستگیری کنی بحکم عاریت چون ارتفاع ولایت رسد وفا کرده شود گفت لایق قدر بلند خداوند جهان نباشد دست همت بمال چون من گدای آلودن که جو جو فراهم آورده ام گفت غم نیست که بتاتار میدهم که الخبیثات للخبیثین

بیت

قالوا عجین الکلس لیس بطاهر   قلنا نسد به شقوق المبرز

بیت

گر آب چاه نصرانی نه پاکست   جهود مرده میشویم چه باکست

شنیدم که سر از فرمان ملک باز زد و حجت آوردن گرفت و شوخ چشمی کردن ملک فرمود تا مضمون خطاب از وبزجر و توبیخ مستخلص کردند

TALE XXI.

They tell a ſtory of a horrible mendicant, who was poſſeſſed of conſiderable wealth. A certain king ſaid to him, "it appears that you are exceedingly rich, and as I have a preſſing demand, if you will aſſiſt me with a ſmall ſum out of your wealth, by way of loan, when the public finances are in a flouriſhing ſtate, I will repay you." He replied, "it does not ſuit the high dignity of the Lord of the world to ſoil the hand of ambition with money belonging to ſuch a beggar as myſelf, who has collected it grain by grain." He replied, "dont diſtreſs yourſelf on that account, as I ſhall pay it away to the Tartars. Filthy things are fit for thoſe who are impure. They ſay that dung does not make clean plaſter, and we anſwer that we want it to ſtop dirty holes. If the water of a well belonging to a Chriſtian is impure, what ſignifies this, if we uſe it to waſh the corpſe of a Jew?" I heard that he ſlighted the king's command, began to diſpute, and to behave with inſolence. Whereupon the king ordered that the ſubject of diſputation ſhould be taken from him with violence and reproach.

مثنوي

بلطافت چو بر نيايد كار　　سر به بي حرمتي كشد ناچار
هر كه بر خويشتن نه بخشايد　　گر نه بخشد بر وكسي شايد

حكايت ۲۲

بازرگاني را ديدم كه صد و پنجاه شتر بار داشت و چهل بنده و خدمتگار شبي در جزيرهٔ كيش مرا بحجرهٔ خويش برد و همه شب نيارا ميد از سخنهاي پريشان گفتن كه فلان انبارم بتركستانست و فلان بضاعت بهندستان و اين كاغذ قباله فلان زمين است و فلان چيزيرا فلان ضمين گاه گفتي كه خاطر اسكندريه دارم كه هواي خوشست و گاه گفتي نه كه درياي مغرب مشوشست سعديا سفري ديگر در پيشست اگر آن كرده شود بقيّت عمر خود بگوشه بنشينم و ترك تجارت كنم گفتم آن كدام سفر است گفت گوگرد پارسي بچين خواهم بردن شنيدم آنجا كه عظيم قيمت دارد و ازانجا كاسه چيني بروم

When an affair cannot be accomplished by kind treatment, it becomes neceffary to effect it by harfhnefs. When a perfon is not ready to contribute of himfelf, it is proper that fome one fhould force him.

TALE XXII.

I faw a merchant who poffeffed one hundred and fifty Camels laden with merchandize, and fifty flaves and fervants. One night, in the ifland of Kifh, he entertained me in his own apartment, and during the whole night did not ceafe talking foolifhly, faying, "I have fuch and fuch property in Turkiftan, and fuch goods in Hindooftan; thefe are the title deeds of fuch a piece of ground; and for this matter, fuch an one is fecurity." Sometimes he would fay, "I have an inclination to go to Alexandria, the air of which is very pleafant; then again, no I will not go, becaufe the Mediterranean fea is boifterous. O Sâdy, I have another journey in contemplation, and after I have performed that, I will pafs the remainder of my life in retirement, and leave off trading." I afked what journey it was. He replied, "I want to carry Perfian brimftone to China, where I have heard it bears a very high price; from thence I will tranfport China-ware to Greece;



وديباي رومي بهند و پولاد هندي بحلب و آبگينه حلبي به يمن و برد يماني بپارس وازان پس ترک تجارت کنم وبدکاني بنشينم چندين ازين ماليخوليا فروخواند که پيش طاقت گفتنش نماند گفت اي سعدي تو نيز سخني بگوي ازانها که ديده و شنيده گفتم

نظم

آن شنيدستي که درصحراي غور بارسالاري بيفتاد از ستور
گفت چشم تنگ دنيا دار را يا قناعت پر کند يا خاک گور

حکايت ۲۳

مالداري را شنيدم که به بخل چنان مشهور بود که حاتم طائي بسخا ظاهر حالش بنعمت آراسته و خست نفس جبلي درنهادش همچنان متمکن که ناني بجاني از دست ندادي و گربه ابي هريره را بلقمه ننواختي و سگ اصحاب کهف را استخواني

and take the brocades of Greece to India; and Indian ſteel to Aleppo; the glaſs-ware of Aleppo, I will convey to Yemen, and from thence go with ſtriped cloths to Perſia; after which I will leave off trade, and ſit down in my ſhop." He ſpoke ſo much of this fooliſhneſs, that at length, being quite exhauſted, he ſaid "O Sâdy, relate alſo ſomething of what you have ſeen and heard." I replied, "have you not heard, that once upon a time, a chief, as he was travelling in the deſert of Ghoor, fell from his camel? He ſaid that the covetous eye of the wordly man is either ſatisfied through contentment, or will be filled with the earth of the grave."

TALE XXIII.

I heard of a certain rich man, who was as notorious for parſimony, as HatimTai for liberality. His external form was adorned with wealth, but the meanneſs of his diſpoſition was ſo radicated, that he never gave even a loaf of bread to any one; he would not have beſtowed a ſcrap on the cat of Abu Horaira, nor thrown a bone to the dog of the companions of the cave.

نینداختی فی الجمله خانه اورا کسی ندیدی درگشاده و
سفره اورا سرگشاده

بیت

درویش بجز بوی طعامش نشنیدی
مرغ ازپس نان خوردن اوریزه نچیدی

شنیدم که دردریای مغرب راه مصر برگرفته بود وخیالی
فرعونی درسر قوله تعالی حتی اذا ادرکه الغرق ناگاه
باد مخالف گرد کشتی برامد چنانکه گفته اند

بیت

باطبع ملولت چه کند دل که نسازد
شرطه همه وقتی نبود لایق کشتی

دست دعا برآورد وفریاد بی فایده کردن گرفت قال الله
تعالی فاذا رکبوا فی الفلک دعوا الله

In ſhort, no one ever ſaw his door open, nor his table ſpread. A durwaiſh never knew his victuals, excepting by the ſmell; no bird ever picked up any crumbs that fell from his table. I heard that he was ſailing on the Mediterranean ſea towards Egypt, with all the pride of Pharaoh in his imagination, according to the word of God, " until the time that he was drowned." Suddenly a contrary wind aſſailed the ſhip in the manner as they have ſaid, " What can the heart do that it may not accord with your ſorrowful diſpoſition, the wind is not always favorable for the ſhip." He lifted up the hands of imploration, and uttered ineffectual lamentations. God hath ſaid, " When you embark on ſhips offer up your prayers unto the Lord.

بيت

دست تضرع چه سود بندهٔ محتاج را
وقت دعا برخدا وقت كرم در بغل

قطعه

از زروسيم راحتي برسان خويشتن هم تمتعي برگير
دان كه اين خانه از تو خواهد ماند خشتي از سيم و خشتي از زر گير

آورده اند كه در مصر اقارب درويش داشت ببقيت مال او توانگر شدند وجامهاي كهن بمرگ او بدريدند و خز و دمياطي ببريدند هم دران هفته يكي را ديدم از ايشان بر بادپاي روان وغلامي پري پيكر در پاي او دوان با خود گفتم

قطعه

وه كه گر مرده باز گرديدي بميان قبيله و پيوند
رد ميراث سخت تر بودي وارثانرا ز مرگ خويشاوند

بسابقه معرفتي كه ميان ما بود آستينش بكشيدم و گفتم

Of what benefit will it be to the ſervant, in the time of need, to lift up his hands in imploration, which are extended during prayers, but when any favor is wanted are folded under his arms? Beſtow comfort on others with ſilver and gold, and from thence derive alſo benefit yourſelf. Know thou, that this edifice of your's will remain, uſe therefore bricks of gold, and bricks of ſilver." They have related, that he had poor relations in Egypt, who were enriched with the remainder of his wealth. At his death they rent their old garments, and made up ſilk and damaſks. In that ſame week, I ſaw one of them riding a fleet horſe, with an angelic youth running after him. I ſaid, "Alas if the dead man ſhould return amongſt his tribe and relations, the heirs would feel more ſorrow in reſtoring him his eſtate, than they ſuffered on account of his death." On the ſtrength of the acquaintance which had formerly ſubſiſted between us, I pulled his ſleeve, and ſaid,

بيت

بخور اي نيك سيرت سره مرد کان نگون بخت گرد کرد ونخورد

حکايت ۲۴

صياد ضعيف را ماهي قوي در دام افتاد طاقت ضبط آن نداشت ماهي برو غالب آمد ودام از دستش دربود وبرفت

قطعه

شد غلامي که آب جوي آرد آب جوي آمد و غلام ببرد
دام هربار ماهي آوردي ماهي اين بار رفت ودام ببرد

ديگر صيادان دريغ خوردند وملامتش کردند که چنين صيدي در دامت افتاد ونتوانستي نگاه داشتن گفت اي برادران چه توان کرد که مرا روزي نبود وماهي را همچنان روزي مانده بود

حکمت

صياد بي روزي در دجله ماهي نگيرد وماهي بي اجل بر خشکي نه ميرد

"Enjoy thou, O good man of happy endowments, that wealth, which the late poſſeſſor accumulated to no purpoſe."

TALE XXIV.

A powerful fiſh fell into the net of a debilitated fiſherman, who not being able to hold it, the fiſh got the better of him, ſnatched the net out of his hand, and eſcaped. A boy went to fetch water from the river; the flood tide came in, and carried him away. The net had hitherto always taken the fiſh, but this time the fiſh eſcaped and carried away the net. The other fiſhermen grieved at the loſs, and reproached him, that having ſuch a fiſh in his net, he had not been able to hold it. He replied, "Alas my brethern! what could be done, ſeeing it was not my lucky day, and the fiſh had yet a day remaining? A fiſherman without luck, catcheth not fiſh in the Tigris, neither will the fiſh without fate, expire on the dry ground."

حکایت ۲۵

دست و پا بریده هزارپائی را بکشت صاحبدلی بروی بگذشت وگفت سبحان الله با هزار پای که داشت چون اجلش فرا رسید ازبی دست و پای نتوانست گریخت

مثنوی

چو آید زپی دشمن جان ستان   به بندد اجل پای مرد دوان
درآندم که دشمن پیاپی رسید   کمان کیانی نشاید کشید

حکایت ۲۶

ابلهی را دیدم سمین وخلعتی دربر ثمین ومرکب تازی در زیر وقصب مصری برسر کسی گفت ای سعدی چگونه می بینی این دیبای معلم براین حیوان لایعلم گفتم خطی زشتست که بآب زر نوشتست

بیت

* قد شابه بالوری حمار   عجلا جسدا له خوار

TALE XXV.

One who had neither hands nor feet having killed a millepede, a pious man paffing by faid, " Holy God, although this had a thoufand feet, yet when fate overtook him, he could not efcape from one deftitute of hands and feet. When the enemy who feizes the foul comes behind, fate ties the feet of the fwift man. At that moment when the enemy attacks us behind, it is needlefs to draw the Kianyan bow.

TALE XXVI.

I faw a fat blockhead clad in a rich drefs, and mounted on an Arab horfe, with fine Egyptian linen round his head. Some one faid, " O Sâdy, what is your opinion of this notable drefs on this ignorant brute?" I replied, " it is like bad writing executed in water gold. In truth amongft men he is an Afs with the form and bleating of a Calf.

قطعه

بادمي نتوان گفت مانداين حيوان
مگر دراعه ودستار ونقش بيرونش
بگرد درهمه اسباب وملك هستي او
كه هيچ چيز نيابي حلال جز خونش

قطعه

شريف اگر متضعف شود خيال مبر
كه پايگاه بلندش ضعيف خواهد شد
در آستانهٔ سيمين بميخ زر بزند
گمان مبر كه يهودي شريف خواهد شد

حكايت ٢٧

دزدي گدائي را گفت شرم نداري كه از براي جوي سيم
دست پيش هر لئيم دراز ميكني گفت

بيت

دست دراز از پي يك حبه سيم — به كه ببرند بدانگي ونيم

You cannot ſay this brute reſembles a man, excepting in his garment, his turband and external form; of all his property, eſtate and bodily faculties, it is not lawful to take any thing but his blood. If a man of noble birth ſhould happen to be poor, imagine not that his dignity will be thereby leſſened; but ſhould a Jew be ſo rich as to drive a gold nail into his ſilver threſhold, do not on that account eſteem him noble."

TALE XXVII.

A thief ſaid to a mendicant, "are you not aſhamed to hold out your hand to every ſordid wretch to obtain a grain of ſilver?" He replied, "It is better to ſtrech out the hand for a grain of ſilver, than to have it cut off for having ſtolen a dang and a half."

حكايت ۲۸

مشت زني را حكايت كنند كه از دهر مخالف بجان آمده بود واز حلق فراخ ودست تنگي بفغان وشكايت پيش پدر برد واجازت خواست كه عزم سفر دارم تا مگر بقوت بازو دامن كامي بكف آرم

بيت

فضل وهنر ضايعست تا ننمايند
عود بر آتش نهند ومشك بسايند

پدر گفت اي پسر خيال محال از سر بدر كن وپاي قناعت در دامن سلامت كش كه بزرگان گفته اند دولت نه بكوشيدنست چاره كم جوشيدنست

بيت

كس نتواند گرفت دامن دولت بزور
كوشش بي فايده ست وسمه بر ابروي كور

TALE XXVIII.

They tell a ſtory of a wreſtler, who from adverſe fortune was reduced to the extremity of miſery. With a craving appetite, and deſtitute of the means of ſubſiſtence, he came complaining to his father, and requeſted leave to travel, if perchance by the ſtrength of his arm, he might be able to accompliſh his wiſhes. Talents and ſkill are of no value without being exhibited; they put lignum aloes on the fire, and rub muſk. The father ſaid, "O ſon get out of your head impracticable imaginations, and draw back the foot of contentment within the ſkirt of ſafety, for the ſages have ſaid. Riches are not to be obtained by bodily exertion, but the remedy againſt want is to moderate our deſires. No one can ſeize the ſkirt of wealth by force, it is loſt labour to anoint the eyes of the blind with ſalve.

بيت

اگر بهر سرمويت هُنر دوصد باشد
هنر بکار نيايد چو بخت بد باشد

بيت

چه کند زورمند واژون بخت
بازوي بخت به که بازوي سخت

پسر گفت اي پدر فوايد سفر بسيار است از نزهت خاطر وجذب فوايد وديدن عجايب وشنيدن غرايب وتفرّج بلدان ومجاورت خلان وتحصيل جاه وادب ومزيد مال ومکسب ومعرفت ياران وتجربت روزگاران چنانکه سالکان طريقت گفته اند

قطعه

تا بدُکان وخانه درگروي هرگز اي خام آدمي نشوي
برو اندر جهان تفرّج کن پيش از ان روز کز جهان بروي

If every hair of your head poffeffed two hundred accomplifhments, they would be of no ufe when fortune is unpropitious. What can a ftrong but unfortunate man do? The arm of fortune is better than the arm of ftrength." The fon faid, " O father! the advantages of travelling are many, the recreation of the mind, profitable attainments, to fee wonders, and to hear ftrange things; the view of cities; the converfation of mankind, the acquifition of honor, and attainment of manners, the increafe of wealth, the means of gaining a livelihood, forming intimate connections, and the experience of the world, in the manner as has been obferved by men of piety " As long as you ftick to your fhop, and to your houfe, never, O fimpleton, will you become a man. Go and travel over the world, before the time fhall arrive for your quitting it."

پدر گفت ای پسر منـــافع سفر برین نمط که گفتی بسیارست ولیکن پنج طایفهٔ را مُسلّمست اوّل بازرگانی که با وجود نعمت ومکنت وغلامان وکنیزکان دلاویز وشاگردان چابک دارد هرروز بشهری وهر شب بمقامی وهردم بتفرّج گاهی از نعیم دنیا متمتع شود

قطعه

منعم بکوه ودشت وبیـــابان غریب نیست
هرجا که رفت خیمه زد وخوابگاه ساخت
وآنرا که بر مراد جهـــان نیست دسترس
در زاد وبوم خویش غریبست وناشناخت

دوم عالمی که بمنطق شیرین وقوّت فصاحت ومایهٔ بلاغت هرجا که رود بخدمتش اقدام نمایند واکرام کنند

قطعه

وجود مردم دانا مثال زر طلاست که هر کجا که رود قدر وقیمتش دانند

The father made anſwer, " O ſon, the advantages of travelling in the manner that you have ſet forth are doubtleſs very great; but moſt eſpecially ſo for five claſſes of men: Firſt, The merchant, who poſſeſſing wealth and dignity; with beautiful ſlaves and handmaids and active ſervants, may paſs every day in a new city, and every night in a different place, and may every minute in delightful ſpots recreate himſelf with worldly luxuries: The rich man is not a ſtranger, neither in the mountains nor in the deſerts, wherever he goes he pitches his tent and takes up his quarters: whilſt he who poſſeſſes not the comforts of life, but is deſtitute of the means of ſupporting himſelf, is a ſtranger, and unknown in his native country. Secondly, a learned man, who on account of his ſweet ſpeeches, powerful eloquence, and ſtore of knowledge, wherever he goes is univerſally ſought after, and reſpected.

بزرگ زادهٔ نادان بشهروا ماند که در دیار غریبش بهیچ نستانند سیوم خوبروی که درون صاحبدلان بمخالطت او میل کنند و صحبتش را غنیمت شناسند وخدمتش منّت دانند که گفته اند اندکي جمال به از بسیاري مال روي زیبا مرهم دلهاي خسته است و کلید درهاي بسته

قطعه

شاهد انجا که رود عزّت و حرمت بینند
و ربانند بقهرش پدر و مادر خویش
پرطاوس دراوراق مصاحف دیدم
گفتم این منزلت از قدر تومي بینم بیش
گفت خاموش که هر کس که جمالي دارد
هر کجا پاي نهد دست ندارندش پیش

نظم

چون درپسرموافقت ودلبري بود
اندیشه نیست گر پدر از وي بري بود

The preſence of a wiſe man reſembles pure gold, becauſe whitherſoever he goeth, they know his intrinſic value and conſequence. An ignorant ſon of a rich man, is like leather-money paſſing current in a particular city, but which in a foreign country no one will receive for any thing. Thirdly, the beautiful perſon, to whom the hearts of the virtuous are inclined, ſet a high value on his company, and conſider it an honor to do him ſervice. According to the ſaying, a little beauty is preferable to great wealth. A beautiful perſon is the balm for a wounded heart, and is the key of the locked door. The beautiful perſon, whereſoever he goes, meets with honor and reſpect, even if his father and mother ſhould turn him out with diſpleaſure. I ſaw a peacock's feather in the leaves of a Koran. I ſaid, I conſider this an honor much greater than your quality deſerves. He replied, be ſilent, for whoſoever has beauty, wherever he puts his foot, doth not every one receive him with reſpect? The ſon who is endowed with elegance and beauty, careth not for his father's anger.

او گوهرست گو صدفش درمیان مباش

دُر یتیم را همه کس مشتري بود

چهارم خوش آوازی که بحنجره داوُدي آب از جریان و مرغ ازطیران بازدارد پس بوسیلت این فضیلت دل مردمان صید کند وارباب معني بمنادمت اورغبت نماید

بیت

سمعي الي حسن اغانی   من ذا الذي جس المثاني

قطعه

چه خوش باشد آواز نرم وحزین
بگوش حریفان مست صبوح
به ازروي خوبست آوازخوش
که آن حظ نفسست واین قوت روح

پنجم پیشه وري که بسعی بازو کفافي حاصل کند تا اب روي ازبهرنان ریخته نشود چنانکه خردمندان گفته اند

He is a rare pearl, let him not remain in the parent ſhell; and of a precious pearl, every one will be the purchaſer. Fourthly, a ſweet ſinger, who with the throat of David arreſts the waters in their courſe, and ſuſpends the birds in their flight; conſequently, by the power of this perfection, he captivates the hearts of mankind in general, and the religious are deſirous of aſſociating with him. My attention is engaged in liſtening to a ſweet voice, who is this beautiful perſon playing on the double chord? How delightful is a tender and plaintive voice at the dawn of day, in the ears of thoſe intoxicated with love! A ſweet voice is better than a beautiful face; for the one gives ſenſual delight, and the other envigorates the ſoul. Fifthly, The mechanic, who gains ſubſiſtence by the labour of his arm, that his good name may not be diſgraced by the want of bread. According to this ſaying of the wiſe.

قطعه

گربغریبی رود ازشهر خویش   سختي ومحنت نبرد پینه دوز
وربخرابي فتد ازمملکت   گرسنه خُسپد ملك نیم روز

چنین صفتها که بیان کردم درسفر موجب جمعیت خاطرست وداعیه طیب عیش امّا انکه ازین جمله بی بهره است بخیال باطل درجهان برود ودیگر کس نام ونشانش نشنود

قطعه

هران که گردش گیتي بکین او برخواست
بغیر مصلحتش رهبري کند ایام
کبوتري که دگر اشیان نخواهد دید
قضا همي بردش تابسوي دانه ودام

پسر گفت اي پدر قول حکما را چه گونه مخالفت کنم که گفته اند رزق اگرچه مقسومست باسباب حصول آن تعلق شرطست وبلا اگرچه مقدرست ازابواب دخول ان احتراز واجب

If a mechanic goes a journey from his own city, he suffers not difficulty nor distress, but if the king of Neemroze should wander out of his kingdom, he would sleep hungry. The abovementioned qualities, which I have explained, are the means of affording comfort to the mind in travelling, and are the bestowers of sweet delight; but he who does not possess them, will enter the world with vain expectations; and no one will hear his name, nor see any signs of him. Whomsoever the revolutions of heaven in malice afflict, the world betrays. The pigeon who is not to see his nest again, fate conducts to the grain and snare. The son said, " O father how can I contradict another maxim of the sages, which says, The necessaries of life are distributed to all, yet the attainment thereof requires exertion, and although misfortune is decreed, it is our duty to shun the way by which it enters.

6

قطعه

رزق هرچند بي گمان برسد   شرط عقلست جستن از درها
گرچه کس بي اجل نخواهد مرد
تو مرو در دهان اژدرها

درين صورت كه منم باپيل دمان بزنم وباشير ژيان پنجه درافگنم مصلحت آنست كه سفر كنم كه ازين پيش طاقت بي نوا بي ندارم

قطعه

چون مرد درفتاد زجاي ومقام خويش
ديگر چه غم خورد همه آفاق جاي اوست
شب هر توانگري بسراي همي برد
درويش هر كجا كه شب آمد سراي اوست

اين بگفت وهمت خواست وپدررا وداع كرد وروان شد ودر هنگام رفتن شنيدندش كه ميگفت

Although our daily bread doubtlefsly may come to us, yet reafon requires that we fhould feek it out of doors. Although no one can die before it is decreed by fate, you have no occafion to run into the jaws of the dragon. In my prefent fituation, I am able to encounter a furious elephant, and to combat a devouring lion, and I have befides this inducement to travel, that I am no longer able to fuffer indigence. When a man falls from his rank and dignity what has he more to concern himfelf about, he is a citizen of the world. A rich man repairs at night to his



palace, but/wherefoever the durwaifh is overtaken by night, that place is his inn."/ This he faid, took leave of his father, afked his bleffing, and departed. At his departure, he was heard to fay,

بيت

هنرور که بختش نباشد بکام   بجايي رود کش ندانند نام

تا برسيد بکنار آبی که سنگ از صلابت او بر سنگ همي آمد
و آوازش بفرسنگ همي رفت

بيت

سهمگين آب که مرغ آبی درو ايمن نبود
کمترين موج آسيا سنگ از کنارش درربود

گروهي مردمان را ديد که هريک بقراضهٔ در معبر نشسته و
رخت سفر بسته جوانرا دست عطا بسته بود زبان ثنا بر کشود
چندان که زاري کرد ياري نکردند و گفتند

بيت

بي زر نتواني که کني بر کس زور
ور زر داري بزور محتاج نهٔ

ملاح بي مروت ازو بخنده بر گرديد و گفت

" The artiſt to whom fortune is not propitous, goeth to a place where his name is not known." He travelled until he arrived on the banks of a river, ſo rapid that ſtones daſhed againſt ſtones, and the noiſe was heard at many miles diſtance. It was a tremendous water, in which even water fowls were not in ſafety; and the ſmalleſt of its waves, would impel a millſtone from the ſhore. He ſaw a number of people ſitting at the ferry, each of whom had a ſmall piece of money, and they were making up their bundles for the paſſage. The young man, having no money, uſed ſupplications, but without effect, they ſaying, " You cannot here commit violence on any one, and if you have money there is no need of force." The inhuman boat-man laughed at him, and turned away ſaying,

بيت

زر نداري نتوان رفت بزور از دريا
زور ده مرده چه باشد زر يکمرده بيار

جوانرا ازين طعنه دل بهم برآمد خواست که ازو انتقام کشد کشتي رفته بود آواز داد که اگر بدين جامه که پوشيده ام قانع شوي دريغ نيست ملاح طمع کرد کشتي را بازگردانيد

بيت

بدوزد شره ديدهٔ هوشمند   درارد طمع مرغ وماهي به بند

چندانکه دست جوان بريش وگريبان ملاح رسيد اورا بخود در کشيد وبي محابا فرو کوفت يارش از کشتي بدر آمد که پشتي کند همچنان درشتي ديد پشت بگردانيد مصلحت آن ديدند که با او مصالحت کنند وباجرت کشتي مسامحت نمايند

مثنوي

چو پرخاش بيني تحمّل بيار   که سهلي به بندد در کارزار
لطافت کن آنجا که بيني ستيز   نبرّد قز نرم را تيغ تيز

"You have no money, and you cannot crofs the river by means of your ftrength. Of what avail is the ftrength of ten men? bring the money of one." The young man incenfed at this farcafm, wifhed to be revenged on him. The boat had put off, he called out, "if you will be fatisfied with this garment, which I have on my back, I will freely give it you." The boat-man being greedy, brought back the boat. Covetoufnefs fews up the eye of the cunning; and covetoufnefs brings both bird and fifh into the net. As foon as the young man's hands were in reach of the boat-man's beard and collar, he dragged him towards him and knocked him down without ceremony. One of his comrades ftepped out of the boat to help him, but experienced fuch rough treatment that he defifted. They both thought it advifable to pacify the young man, and compromifed with him for the fare. When you fee fighting, be peaceable, for a peaceable difpofition, fhuts the door of contention. Oppofe kindnefs to perverfenefs, the fharp fword will not cut foft filk.

بشيرين زباني ولطف وخوشي توانيكه پيلي بمويي كشي
بعذر ماضي بقدمش افتادند وبوسه چند بنفاق برسر و رويش
دادند وبكشتي دراوردند وروان شدند تابرسيدند بستوني كه از
عمارت يونان درآب ايستاده بود ملاّح گفت كشتي را خللي
هست يكي ازشما كه دلاورترست ومردانه تر وزورمند تر بايد
كه برين ستون برود وريسمان كشتي بگيرد تاعمارت كنيم جوان
بغرور دلاوري كه در سر داشت از خصم دل آزرده نينديشيد
وقول حكما را كار نفرمود كه گفته اند هركه را رنجي بدل
رسانيدي اگر درعقب آن صد راحت برساني ازپاداش آن
يك رنج ايمن مبـــاش كه پيكان ازجراحت بدر آيد وآزار
دردل بماند

قطعه

چه خوش گفت يكتاش با خيلتـــاش
چو دشمن خراشيدي ايمن مبـــاش

By uſing ſweet words, and gentleneſs you may lead an elephant with a hair. In expiation of what had happened, they fell at his feet, and after beſtowing hypocritical kiſſes on his hands and face, brought him into the boat, and carried him over, until they came to a pillar of Grecian building that ſtood in the river, when the boat-man called out "the boat is in danger, let one of you who is the ſtrongeſt and moſt courageous get upon this pillar, and lay hold of the boat's rope, that we may ſave the veſſel." The young man, in the vanity of his ſtrength, of which he had boaſted, thoughtleſs of the offended heart of his enemy, paid no attention to this maxim of the ſages, "If you have committed an offence towards another, and ſhould afterwards confer a hundred kindneſſes, think not that he will forget to retaliate upon thee that ſingle offence; for the arrow may be extracted from the wound, but the ſenſe of injury ſtill rankles in the heart." What excellent advice gave Yuktaſh to Khiltaſh. If you have ſcratched your enemy, do not conſider yourſelf ſafe.

مشو ایمن که تنگ دل گردی
چو ز دستت دلی بتنگ آید
سنگ بر بارهٔ حصار مزن
که بود کز حصار سنگ آید

چندان که مقود کشتی برساعد پیچید و بر بالای ستون رفت ملّاح زمام از کفش در گسلانید و کشتی براند بیچاره درانجا حیران بماند روزی دو بلا و محنت دید و سختی کشید سیوم روز خوابش گریبان گرفت و بآب انداخت بعد از شبانروزی بکنار افتاد از حیاتش رمقی مانده بود برگ درختان خوردن گرفت و بیخ گیاهان برآوردن تا اندکی قوّت یافت سر در بیابان نهاد و برفت تا تشنه و گرسنه و بی طاقت بر سر چاهی رسید قومی را دید براو گرد آمده بودند و شربتی آب بپشیزی می آشامیدند جوان را پشیز نبود آب طلب کرد ابا کردند دست تعدّی دراز کرد میسّر نشد تنی چند را فروکوفت مردان غلبه کردند و بی محابا بزدندش و مجروح کردند

When from your hand the heart of another hath ſuffered injury, expect not to be free from affliction thyſelf. Fling not a ſtone againſt the walls of a caſtle, leſt per chance a ſtone may be thrown at you from the caſtle. As ſoon as he had gathered the rope round his arm, and had reached the top of the pillar, the boatman ſnatched the rope out of his hand and drove forward the veſſel. The helpleſs young man remained aſtoniſhed: for two days, he ſuffered much diſtreſs, and underwent great hardſhip; the third day ſleep overpowered him and flang him into the river. After a day and a night he reached ſhore with ſome ſmall remains of life. He fed on leaves of trees and roots of graſs, until he had ſomewhat recruited his ſtrength, when he bent his courſe to the deſert, and arrived thirſty and hungry, and faint at a well. He ſaw a number of people gathered round it, who were drinking a draught of water for a ſmall piece of money. The young man, having no money, beſeeched them for water, which they denying, he attempted to obtain it by force, but in vain; he knocked ſome of them down and beat them. They at length overpowered him, beat him unmercifully and wounded him.

قطعه

پشه چو پر شد بزند پیل را باهمه تندي وصلابت که اوست
مورچگان را چو بود اتفاق شیر ژیان را بدرانند پوست

بحکم ضرورت خسته و مجروح درپي کاروان افتاد و برفت شبانگاه برسیدند بمقامي که از دزدان درخطر بود کاروانیان را دید لرزه براندام افتاده و دل بر هلاک نهاده گفت اندیشه مدارید که یکي منم درین میان که پنجاه مرد را جواب دهم و دیگر جوانان هم یاري دهند مردمانرا بلاف او دل قوي شد و بصحبت او شادمان گشتند و بزاد و آبش دستگیري کردند جوان را آتش معده بالا گرفته بود لقمهٔ چند از سر اشتها تناول کرد و دمي چند آب اشامید تا دیو درونش بیارامید و خوابش دربود و بخفت پیرمردي پخته و جهان دیده در کاروان بود گفت اي یاران من ازین بدرقهٔ شما اندیشناکم نه چنان که از دزدان چنان که

A ſwarm of gnats will engage an elephant, notwithſtanding all his ſtrength and valour. The little ants when they meet with an opportunity, will ſtrip off the ſkin of the fierce lion. Sick and wounded, he fell in with a Caravan, which from neceſſity he followed. In the evening they arrived at a place that was infeſted by robbers. He ſaw the people of the Caravan trembling through fear and looking as if they expected to die. He ſaid be not afraid, for I am one amongſt you, who will encounter fifty men, and other men will ſupport me. The men encouraged by his boaſting, rejoiced at being in his company, and they ſupplied him with victuals and drink. The cravings of the young man's appetite being very powerful, he eat and drank ſo much, that at length the inner demon was quieted, and being overpowered with fatigue, he fell aſleep. An old experienced man, who had ſeen the world and was in the caravan ſaid, " O companions, I am more afraid of your guard, than of the robbers, for

حکایت کنند که عربي را درمي چند گرد آمده بود شب از تشویش لوریان در خانه تنها خوابش نبردي یکي را از دوستان بنزد خود برد تا وحشت تنهائي بدیدار او منصرف گرداند شبي چند در صحبت او بود چندان که بر درمهاش وقوف یافت ببرد و سفر کرد بامدادان عرب را دیدند عریان و گریان گفتند حال چیست مگر آن درمهاي ترا دزد ببرد گفت لا والله بدرقه برد

قطعه

هرگز ایمن ز مار ننشستم
تا بدانستم انچه خصلت اوست
زخم دندان دشمني بترست
که نماید بچشم مردم دوست

چه دانید اي یاران من که این جوان هم از جمله دزدان

they tell a ſtory of an Arab who having collected together ſome money, would not ſleep alone in his houſe, for fear of being robbed by the Lowrians, but got one of his friends to ſtay with him, from the apprehenſion he had of being alone. He ſtaid with him ſeveral nights, but as ſoon as he got intelligence of the direms, he ſeized them, and made off. The next morning, they ſaw the Arab deſpoiled and lamenting. They aſked what can be the matter, excepting that the thieves may have ſtolen your money: He replied, by God, not they, but the perſon who was the guard. I never thought myſelf ſecure from the ſerpent, becauſe I knew his diſpoſition; A wound from the teeth of an enemy is moſt ſevere, when it is given under the ſemblance of friendſhip. How do you know my friends but what this young man may be one of the thieves,

باشد وبعياري درميان ماتعبيه شده تابوقت فرصت يارانرا خبركند پس مصلحت آن مي بينم كه مراورا خفته بگذاريم و برانيم جوانانرا تدبير پير استوار آمد ومهابتي ازمشت زن دردل گرفتند رخت برداشتند وجوانرا خفته بگذاشتند انگاه خبريافت كه آفتاب بركتفش تافت سربراورد وكاروانرا رفته ديد بسي بگرديد وراه بجايي نبرد تشنه وبي نوا روي برخاك ودل برهلاك نهاده ميگفت

بيت

من ذايحدثني وزم العيس ما للغريب سوي الغريب انيس

بيت

درشتي كند باغريبان كسي كه نابوده باشد بغربت بسي

او درين سخن بود كه پادشاه زاده درپي صيدي ازلشكريان دورافتاده بود وبالاي سرش ايستاده اين سخن شنيد ودر هياتش نظر كرد صورت ظاهرش پاكيزه ديد وحالش پريشان

who by ſtratagem has introduced himſelf amongſt us, in order that when he finds an opportunity, he may give intelligence to his comrades? my advice therefore is this, that we leave him aſleep and depart." The advice of the old man was approved by his juniors, and as they were ſuſpicious of this ſtrong man, they took up their baggage, and leaving him aſleep, departed. The young man, when the ſun ſhone on his ſhoulders, lifted up his head, and diſcovered that the caravan was departed. He wandered about a long time without being able to find the road. Thirſty and without food, he laid his head on the ground, in a ſtile of deſpondency, " Who will converſe with me, now that the yellow camels are departed? A traveller has no friend, beſides a traveller. He is the readieſt to diſtreſs a traveller, who has not himſelf experienced the difficulties of travelling." He was uttering this ſentence, when the king's ſon, having loſt his attendants in purſuit of game, happening to come to the ſpot, overheard him, and ſeeing him of a good appearance, and in diſtreſſed circumſtances,

پرسیدش که از کجائي وبدین جایگه چه گونه افتادي برخي ؟
ازان چه بر سرش گذشته بود اعادت کرد ملک زاده را بر و رحم
آمد خلعت و نعمت داد و معتمدي همراه او کرد تا بشهر خویش
باز آمد پدرش بدیدن او شادمان شد و بر سلامت حالش
شکر گفت شبانگه ازانچه برسر او رفته بود از حالت کشتي وجور
ملاح و روستاییان و غدر کاروانیان با پدر میگفت پدر گفت
اي پسر نگفتمت در وقت رفتن که تهي دستانرا دست دلیري
بسته است و پنجه شیري شکسته

بیت

چه خوش گفت آن تهیدست سلحشور
جوي زر بهتر از پنجاه من زور

پسر گفت اي پدر هراینه تا رنج نبري گنج بر نداري و تا جان
در خطر ننهي بر دشمن ظفر نیابي و تا دانه پریشان نکني خرمن

asked from whence he was, and how he came there. He gave a short account of what had befallen him; and the king's son, compassionating him, bestowed on him a garment, and money, and ordered a trusty person to accompany him, and see him safe to his own city. The father was rejoiced at the sight of him, and thanked God for his safe return. At night he related to his father what had happened in the boat of the violence of the boatman, and of the peasants, and the treachery of the caravan. The father said " O son did I not tell you, at the time of your departure, that the strong but poor man has his hand tied; and that his foot, though resembling the paw of a lion, is broken? What an excellent saying is that of the needy gladiator. A grain of gold is worth more than fifty pounds of strength." The son replied, " O father! of a truth, without encountering difficulty you cannot acquire riches; and without you endanger your life, you cannot gain the victory over your enemy; and without sowing seed, you cannot fill your barn.

برنداري نبيني كه باندك مايه رنجي كه بردم چه مايه گنج
آوردم و نيشي كه خوردم چه مايه نوش حاصل كردم

بيت

گرچه بيرون ز رزق نتوان خورد   در طلب كاهلي نشايد كرد

بيت

غوّاص گر انديشه كند كام نهنگ   هرگز نكند درّ گران مايه بچنگ

حكمت

آسياسنگ زيرين متحرك نيست لاجرم تحمّل بار گران ميكند

قطعه

چه خورد شير شرزه در بن غار   باز افتاده را چه قوت بود
گر تو در خانه صيد خواهي كرد   دست و پايت چو عنكبوت بود

پدر گفت اي پسر درين نوبت فلك ترا ياوري كرد و اقبال
رهبري تا گلت از خار و خارت از پاي بدر آمد و صاحبدولتي
بتو رسيد و بر تو بخشيد و ترحّم كرد و كسر حال ترا بتفقدي جبر
كرد و چنين اتفاق نادر افتد و بر نادر حكم نتوان كرد

Dont you perceive that in return for the little diftrefs that I fuffered, how much wealth I have brought with me; and for the fting that I endured, what a ftock of honey I have acquired? Although we cannot enjoy more than providence has affigned us, we ought not to be negligent in acquiring it. If the diver were to think of the jaw of the crocodile, he would never get in his poffeffion precious pearls. The lower millftone does not move, and therefore fuftains a great weight. What food can a ravenous lion find in his den? What game can be taken by a hawk that cannot fly? If you wait in your houfe for provifion, your hands and feet will become as thin as thofe of a fpider." The father faid, " O fon, heaven has befriended you this time, and good fortune has been your guide, fo that you have been able to pluck the rofe from the thorn, and to extract the thorn from your foot; and a great man met with you, pitied and enriched you, and healed your broken condition. But fuch inftances are rare, and we ought not to expect wonders.

بيت

صياد نه هربار شكاري ببرد   افتد كه يكي روز پلنگش بدرد

چنان كه يكي از ملوك پارس نگين گرانمايه در انگشتري
داشت باري بحكم تفرج با تني چند از خاصان بمصلاي شيراز
بيرون رفت وفرمود تا انگشتري را بر گنبد عضد نصب كردند
تا هر كه تير از حلقهٔ انگشتري بگذراند خاتم او را باشد اتفاقا
چهار صد حكم انداز كه در خدمت او بودند بينداختند جمله
خطا كردند مگر كودكي كه بر بام رباط ببازيچه از هر طرف
تير انداختي باد صبا تير او را از حلقهٔ انگشتري بگذرانيد
انگشتري را بوي ارزاني داشتند ونعمت بي قياس دادندش
پس بعد ازين تير و كمان را بسوخت گفتند چرا چنين كردي
گفت تا رونق اولين برجاي بماند

قطعه

گه بود كز حكيم روشن راي   برنيايد درست تـــدبيري

The hunter doth not always carry off the game: per chance himſelf may one day become the prey of the tiger. In like manner as it happened to one of the kings of Perſia, who poſſeſſing a ring ſet with a valuable jewel, went once on a party of pleaſure with ſome of his particular aſſociates to Muſſula Shiraz, and ordered that they ſhould fix the ring on the dome of Aſud, with a proclamation that whoever ſhot an arrow through the circlet of it, ſhould have the ring. It chanced there were at that time four hundred experienced archers attending him, whoſe arrows all miſſed: but as a boy was playing on the terrace roof of the monaſtery, and ſhooting his arrows at random, the morning breeze conducted one of them through the ring. The prize was beſtowed on him, together with other rich gifts. After this, the boy burnt his bow and arrows, and on their aſking him, why he had done ſo he replied, " that this my firſt repute may be laſting." It may happen that the prudent counſel of an enlightened ſage does not ſucceed;

گاه باشد که کودکی نادان بغلط بر هدف زند تیری

حکایت ۲۹

درویشی را دیدم درغاری نشسته و دربروی خود از جهان
بسته و ملوک و اغنیارا درچشم همت او شوکت نمانده

قطعه

هرکه برخود در سوال گشود تا بمیرد نیازمند بود
آز بگذار و پادشاهی کن گردن بی طمع بلند بود

یکی از ملوک آن طرف اشارت کرد که توقع بکرم اخلاق عزیزان آنست که بانان و نمک با ما موافقت کنند شیخ رضا داد که اجابت دعوت سنتست دیگر روز ملک بعذر خدمتش رفت عابد برخاست و ملک را درکنار گرفت و تلطف کرد چون ملک غایب شد یکی از اصحاب شیخ را پرسید که چندین ملاطفت با پادشاه خلاف عادت بود درین چه حکمتست گفت نشنیده که گفته اند

and it may chance that an unfkilful boy, through miftake hits the mark with his arrow.

TALE XXIX.

I faw a durwaifh, who having feated himfelf in a cave, had given up worldly fociety, regarding neither kings nor princes. Whofoever becomes a beggar will be in want as long as he lives. Forfake covetoufnefs, and reign as a monarch; for the neck of the contented man is exalted. A certain king of that country intimated, that relying on his benevolence, and humane difpofition, he was inclined to hope, that he would condefcend to partake of his bread and falt. The Shaikh confented, the acceptance of fuch invitations being conformable to the cuftom of the prophet. Another time, when the king went to vifit him, he arofe, and embraced the monarch, and fhewed him kindnefs. When the king was gone, one of the Shaikh's companions obferved, that fuch condefcenfion towards the king was contrary to rule; and afked what it meant. He replied, " have you not heard the faying,

بيت

هر كرا بر سماط بنشستي واجب آمد بخدمتش برخاست

مثنوي

گوش تواند كه همه عمر وي نشنود آواز دف و چنگ و ني
ديده شكيبد ز تماشاي باغ بي گل و نسرين بسر آرد دماغ
گر نبود بالش آكنده پر خواب توان كرد حجر زير سر
ور نبود دلبر همخوابه پيش دست توان كرد در آغوش خويش
وين شكم بي هنر پيچ پيچ صبر ندارد كه بسازد به هيچ

at whoſoever table you ſit, you ought to ſhew him reſpect? The ear may paſs through life without liſtening to the ſound of the drum, the flute, and the harp; the ſight may abſtain from the pleaſures of the garden; the ſmell may be vigorous without the roſe and the nuſreen; If the pillow is not ſtuffed with feathers, ſleep may be obtained with a ſtone under the head; and if one has not his miſtreſs for a bed fellow, he may hug himſelf in his own arms; but the vile belly, when the inteſtines begin to grumble, has not patience for any thing."

باب چهارم درفواید خاموشی

حکایت ۱

یکی را از دوستان گفتم امتناع سخن گفتنم بعلت آن اختیار افتاده است که درغالب اوقات درسخن نیک وبد اتفاق می افتد ودیدهٔ دشمنان جزبربدی نمی آید گفت ای برادر دشمن آن به که نیکی نه بیند

بیت

هنر بچشم عداوت بزرگتر عیبست

گلست سعدی ودرچشم دشمنان خارست

بیت

واخوالعداوت لایمرّ بصالح   الّا ویلمزه بکذّاب اشر

بیت

نور گیتی فروزچشمه هور   زشت باشد بچشم موشک کور

CHAPTER IV.

Of the advantages of Taciturnity.

TALE I.

I ſaid to one of my friends, " I have myſelf determined to obſerve ſilence, becauſe that in converſation there frequently happens both good and evil, and the eye of an enemy obſerves only that which is bad." He replied, " O brother, he is the beſt enemy who does not ſee the good. To the inimical eye virtue is the greateſt blemiſh; Sady is indeed a roſe, but in the eyes of his enemies he appears a thorn. The brother of enmity never paſſeth by [the prophet] Salih, without accuſing him of falſhood, and vain-glory. The ſplendor of the orb, the fountain of light, which illumines this world, appears dim to the eye of the mole.

حكايت ۲

بازرگاني را هزار دينار خسارت افتاد پسرش را گفت نبايد كه اين سخن را باكسي درميان نهي گفت اي پدر فرمان تراست نگويم وليكن مرا برفايده اين مطّلع گردان كه مصلحت در نهان داشتن چيست گفت تا مصيبت دو نشود يكي نقصان مايه وديگر شماتت همسايه

بيت

مگو اندوه خويش با دشمنان   كه لاحول گويند شادي كنان

حكايت ۳

جواني خردمند كه از فنون فضايل حظّي وافر داشت وطبعي نادر چندان كه در محافل دانشمندان نشستي هيچ سخن نگفتي باري پدرش گفت اي پسر تو نيز ازانچه داني چرا نگوئي گفت ترسم كه پرسندم ازانچه ندانم و شرمساري برم

TALE II.

A merchant, having fuffered a lofs of a thoufand dinars, faid to his fon, " you muft not mention this matter to any one." He anfwered, " O father, it is your command, and therefore I will not fpeak; but pray tell me, what is the ufe of keeping it fecret?" He replied, " in order that we may not fuffer two misfortunes, one, the lofs of the money, and another the reproach of our neighbours. Impart not your forrow to your enemies, for they will exclaim God avert the evil! at the fame time, that they will rejoice at it."

TALE III.

A fenfible young man, who had made confiderable progrefs in learning and virtue, was at the fame time fo difcreet, that he would fit in the company of learned men without uttering a word. Once his father faid to him, " my fon, why do you not alfo fay fomething of what you know?" He replied, " I fear left they fhould queftion me about fomething of which I am ignorant, whereby I fhould fuffer fhame.

قطعه

آن شنیدی که صوفی میکوفت
زیر نعلین خویش میخی چند
آستینش گرفت سرهنگی   که بیا نعل بر ستورم بند

بیت

نگفته ندارد کسی باتو کار   ولیکن چو گفتی دلیلش بیار

حکایت ۴

یکی را از علمای معتبر مناظره افتاد با یکی از ملاحده و با او بحجت بر نیامد سپر بینداخت و برگشت کسی گفتش تو با چندین علم و ادب و فضل و حکمت با بی دینی بر نیامدی گفت علم من قرانست و حدیث و گفتار مشایخ و او بدینها معتقد نیست و نمیشنود و مرا شنیدن کفر او بچه کار آید

بیت

آن کس که بقران و خبر زو نرهی
آنست جوابش که جوابش ندهی

Have you not heard of a Soofie, that was driving ſome nails into his ſandals, when an officer laying hold of his ſleeve, ſaid come and ſhoe my horſe? Whilſt you are ſilent, no one has any buſineſs with you, but when you ſpeak, you muſt be ready with your proofs."

TALE IV.

A man famous for his learning, happened to have a diſpute with an infidel, and finding that argument had no effect, he gave up the conteſt, and retired. Somebody ſaid, "how happens it that you, who poſſeſs ſo much ſuperiority in learning, virtue, and wiſdom, are not a match for this infidel?" He replied, "my learning is the Koran, the traditions of the prophet, and the doctrines of the fathers, which he will neither hear nor believe, and what uſe is there in my liſtening to his blaſphemy? To him who will not be convinced by the Koran, and the traditions, the proper anſwer is, not to anſwer him.""

حکایت ٥

جالینوس ابلهي را دید که دست در گریبان دانشمندي زده وبي حرمتي کرده بگفت اگر این دانا بودي کاراوبا نادان بدین جایگه نرسیدي

مثنوي

دو عاقل را نباشد کین وپیکار   نه داناي ستیزد باسبکسار

اگر نادان بوحشت سخت گوید

خرد مندش بنرمي دل بجوید

دو صاحب دل نگه دارند مویي

همیدون سرکشي وآزرم جویي

وگر از هردو جانب جاهلانند   اگر زنجیر باشد بگسلانند

حکایت ٦

سحبان وایل را در فصاحت بي نظیر نهاده اند سالي برسر جمعي سخن گفتي ولفظي را مکرر نکردي واگر همان

TALE V.

Galen on ſeeing a blockhead lay hold of the collar of a wiſe man, and diſgrace him, ſaid, "If this man had been really wiſe, matters would not have come to this paſs with the ignorant. Strife and contention will not happen between two wiſe men, and a wiſe man will not contend with a blockhead. If an ignorant fellow in his brutality ſpeaks rudely, the wiſe man will anſwer him with mildneſs. Two wiſe men will not break a hair; it is the ſame caſe between an obſtinate perſon and one of a mild diſpoſion; but if they are both ignorant, they will break a chain."

TALE VI.

Suhban Wahil has been conſidered as unrivalled in eloquence, in ſo much that if he ſpoke before an aſſembly for the ſpace of a year, he did not repeat the ſame word twice, and if the ſame

معني اتفاق افتادي بعبارت ديگر گفتي واز جملهٔ اداب ندماي ملوك يكي اينست

مثنوي

سخن گرچه دلبند و شيرين بود   سزاوار تصديق و تحسين بود
چو يكبار گفتي مگو باز پس   كه حلوا چو يكبار خوردند بس

حكايت ٧

يكي را از حكما شنيدم كه ميگفت هرگز كسي بجهل خود اقرار نكند مگر آن كس كه چون ديگري در سخن باشد هنوز تمام ناكرده او سخن آغاز كند

مثنوي

سخن را سرست اي خردمند و بن
مياور سخن در ميان سخن
خداوند فرهنگ و تدبير و هوش
نگويد سخن تا نه بيند خموش

meaning recurred, he expreſſed it in a different form; and this is one of the qualifications for a courtier. Although a diſcourſe be captivating and ſweet, commanding belief and admiration; yet when you have once delivered it, repeat it not again; for when you have once eaten ſweetmeats it is enough.

TALE VII.

I heard a ſage ſay, that no one confeſſes his own ignorance, excepting he who begins ſpeaking, whilſt another is talking; and before the diſcourſe is ended. " O wiſe man a diſcourſe hath a commencement and a concluſion. Confound not one diſcourſe with another. A man of virtue, judgment and prudence ſpeaks not, until there is ſilence."

حکایت ۸

تني چند از بندگان سلطان محمود حسن ميمنديرا گفتند که سلطان امروز ترا چه گفت در فلان مصلحت گفت بر شما هم پوشيده نماند گفتند تو دستور مملکتي انچه با تو گويد بامثال ما گفتن روا ندارد گفت باعتماد آن که داند که بکس نگويم پس چرا مي پرسيد

بيت

نه هر سخن که بداند بگويد اهل شناخت
بسرّ شاه سر خويشتن نشايد باخت

حکایت ۹

درعقد بيع سراي متردد بودم جهودي گفت من از کدخدايان قديم اين محلّتم وصف اين خانه چنان که هست ازمن بپرس وبخر که هيچ عيب ندارد گفتم بجز ان که تو همسايه اوي

TALE VIII.

Some of the ſervants of the Sultan Mahmood aſked Huſn Miemundie what the king had ſaid to him, about a certain affair. He anſwered, "are you alſo acquainted with it?" They replied, "you are the prime miniſter of the empire, whatever the king ſays to you, he does not think proper to tell to ſuch perſons as we are." He replied, "he tells it me, in the confidence, that I will not declare it to any one; why then do you aſk me?" The wiſe man tells not what he knows; it is not prudent to ſport with one's head by revealing the king's ſecrets.

TALE IX.

I was heſitating about concluding a bargain for a houſe, when a Jew ſaid, "I am an old houſe-holder in that quarter, inquire of me the deſcription of the houſe, and buy it, for it has no fault." I replied, "excepting that you are one of the neighbours.

قطعه

خانهٔ را که چون تو همسایش ده درم سیم کم عیار ارزد
لیکن امیدوار باید بود که پس از مرگ تو هزار ارزد

حکایت ۱۰

یکي از شعرا پیش امیر دزدان رفت وثنا گفت فرمود تا جامه اش بستدند وازده بدر کردند سگان درقفاي او افتادند خواست تا سنگي بردارد زمین یخ بسته بود عاجز شد گفت این چه حرام زاده مردمانند که سگ را کشاده اند وسنگ را بسته امیر از غرفه بشنید وبخندید وگفت اي حکیم ازمن چیزي بخواه گفت جامه خود میخواهم اگر انعام فرمایي

بیت

امید وار بود آدمي بخیر کسان
مرا بخیر تو امید نیست شر مرسان

مصراع

رضینا من نوالک بالرحیل

A houſe from being in your neighbourhood would be worth ten dinars of bad coin; but we may entertain hopes that after your death it may fetch a thouſand."

TALE X.

A certain poet went to the chief of a gang of robbers, and recited verſes in his praiſe. He ordered him to be ſtripped of his clothes, and expelled the village. The dogs attacking him in his rear, he wanted to take up ſome ſtones, but they were frozen to the ground. Thus diſtreſſed he ſaid, " what a vile ſet of men are theſe, who let looſe their dogs, and faſten their ſtones." The chief having heard him from a window, laughed and ſaid, " O wiſe man, aſk a boon of me." He anſwered, " I want my own garment, if you will vouchſafe to beſtow it: A man entertains hopes from thoſe who are virtuous, I have no expectation from your virtue, only do me no injury. We are ſatiſfied with your benevolence in ſuffering us to depart."

سالار دزدان را برو رحمت آمد جامه اش بفرمود وقباي
پوستيني برومزيد كرد ودرمي چند بداد

حكايت ١١

منجمي بخانهٔ خود درآمد مرد بيگانه را ديد بازن اوبهم نشسته دشنام داد وسقط گفت فتنه وآشوب برخاست صاحب دلي برين واقف شد وگفت

بيت

توبر اوج فلك چه داني چيست
چون نداني كه درسراي تو كيست

حكايت ١٢

خطيبي كريه الصوت خود را خوش آواز پنداشتي و فرياد بي فايده برداشتي گفتي نعيب غراب البين درپرده الحان اوست يا ايت انّ انكر الاصوات لصوت الحمير درشان او

The chief of the robbers took compaſſion on him, ordered his garment to be reſtored, and added to it a robe of fur together with ſome direms.

TALE XI.

An aſtrologer entered his own houſe, and ſeeing a ſtranger ſitting in company with his wife, abuſed him, and uſed ſuch harſh language, that a quarrel and ſtrife enſued. A ſhrewd man, being apprized thereof, ſaid, "What do you know of the celeſtial ſphere, when you cannot tell who is in your own houſe?"

TALE XII.

A preacher, who had a deteſtable voice, but thought he had a very ſweet one, bawled out to no purpoſe. You would ſay the croaking of the crow of the deſert was the burden of of his ſong, and that the following verſe of the Koran was intended for him, "Verily the moſt deteſtable of ſounds is the braying of an aſs."

بيت

الانهق الخطيب ابو الفوارس
له صوت يهد اصطخر فارس

مردمان ده بعلت جاهي كه داشت بليتش ميكشيدند واذيتش مصلحت نمي ديدند تا يكي از خطباي آن اقليم كه باوي عداوت نهاني داشت باري بپرسيدن او آمده بود گفت خوابي ديده ام خير باد گفت چه ديدهٔ گفت چنان ديدم كه ترا آواز خوش بود و مردمان از نفست در راحت بودند خطيب اندرين لختي بينديشيد وگفت چه مبارك خوابست كه ديدي كه مرا بر عيب خويش مطلع گردانيدي معلوم شد كه آواز ناخوش دارم وخلق از نفسم در رنجند توبه كردم ازين پس كه نخوانم مگر باهستگي

قطعه

از صحبت دوستان برنجم كاخلاق بدم حسن نمايند

When this aſs of a preacher brayeth, it makes Perſepolis tremble. The people of the town, on account of the reſpectability of his office, ſubmitted to the calamity, and did not think it adviſable to moleſt him, until one of the neighbouring preachers, who ſecretly was ill diſpoſed towards him, came once to ſee him, and ſaid, "I ſaw a dream, may it prove good!" He aſked, "what did you ſee?" He replied, "I thought you had a ſweet voice, and that the people were enjoying tranquillity from your diſcourſe." The preacher, after reflecting a little on the ſubject, ſaid, "What a happy dream this is that you have ſeen, which has diſcovered to me my defect, in that I have an unpleaſant voice, and that the people are diſtreſſed at my preaching. I have vowed that, in future, I will read only in a low tone. The company of friends was diſadvantageous to me, becauſe they look on my bad manners as excellent;

عيبم هنر و كمال بينند خارم گل و ياسمن نمايند
كو دشمن شوخ چشم چالاک تا عيب مرا بمن نمايند

حكايت ۱۳

يكي در مسجد سنجاريه بتطوع بانگ نماز گفتي باوازي كه مستمعان را ازو نفرت بودي و صاحب مسجد اميري بود عادل و نيكو سيرت نخواستش كه دل آزرده گردد گفت اي جوانمرد اين مسجد را موذنان قديمند كه هريكي را پنج دينار ادرارست و ترا ده دينار ميدهم تا بجاي ديگر روي برين اتفاق افتاد و برفت بعد از مدتي پيش امير باز آمد وگفت اي خداوند بر من حيف كردي كه بده دينارم ازين بقعه روان كردي انجا كه رفته ام بيست دينار ميدهند كه جاي ديگر روم قبول نمي كنم امير بخنديد وگفت زنهار نستاني كه به پنجاه دينار هم راضي شوند

my defects appear to them ſkill and perfection; and my thorn is regarded as the roſe and the jaſmin. Where is the enemy, with an impudent and piercing eye, who ſhall point out my fault?"

TALE XIII.

A certain perſon who performed gratis, the office of mowuzzin in the moſque of Sanjaryah had ſuch a voice as diſguſted all who heard it. The intendant of the moſque, an Umeer, a good humane man, being unwilling to offend him, ſaid, " my lad, this moſque has mowuzzins of long ſtanding, each of whom has a monthly ſtipend of five dinars; now I will give you ten dinars to go to another place." He agreed to this propoſal, and went away. Some time after, he came to the Umeer and ſaid, O my lord you injured me, in ſending me away from this ſtation for ten dinars; for where I went, they will give me twenty dinars to remove to another place, to which I have not conſented, " The Umeer laughed and ſaid, take care, dont accept of the offer, for they may be willing to give you fifty.

بيت

به تيشه كس نخراشد زروي خارا گِل

چنان كه بانگ درشت تو ميخراشد دل

حكايت ۱۴

ناخوش آوازي ببانگ بلند قران همي خواند صاحب دلي برو بگذشت و گفت ترا مشاهره چندست گفت هيچ گفت پس اين زحمت بخود چرا ميدهي گفت از بهر خدا ميخوانم گفت ازبهر خدا مخوان

بيت

گر تو قران بدين نمط خواني ببري رونقِ مسلماني

No one, with a mattock, can ſo effectually ſcrape off clay from the face of a hard ſtone, as your diſcordant voice harrows up the ſoul."

TALE XIV.

A man with a diſagreeable voice, was reading the Koran aloud, when a holy man paſſing by, aſked what was his monthly ſtipend. He anſwered, " nothing at all." He reſumed, " why then do you take ſo much trouble?" He replied, " I read for the ſake of God." The other rejoined, " for God's ſake do not read; for if you read the Koran in this manner, you will deſtroy the ſplendor of Iſlamiſm."

باب پنجم در عشق وجواني

حکايت ۱

حسن ميمنديرا گفتند سلطان محمود چندين بندهٔ صاحب جمال دارد که هريکي بديع جهان وممتاز زمانند چه گونه است که با هيچ يک از ايشان ميلي و محبتي ندارد چنان که با اياز که اورا زيادهٔ حسني نيست گفت هرچه در دل فرو آيد در ديده نکو نمايد

مثنوي

هرکه سلطان مريد او باشد　گر همه بد کند نکو باشد
وان که را پادشه بيندازد　کسش از خيل خانه ننوازد

قطعه

کسي بديدهٔ انکار اگر نگاه کند
نشان صورت يوسف دهد بناخوبي
وگر بچشم ارادت نگه کند در ديو
فرشته ايش نمايد بچشم کروبي

CHAPTER V.

Of Love and Youth.

TALE I.

They aſked Huſn Miemundee, "how happens it that Sultan Mahmood, having ſuch a number of handſome ſlaves, remarkable for their exquiſite beauty, has not ſuch regard and affection for any one of them as for Iyaz, who has nothing extraordinary in his appearance?" He replied, "whatever affects the heart, appears beautiful to the ſight. On whomſoever the Sultan places his affections, although he doth every thing that is bad, yet he will appear ſeemly. And him, whom the king rejects, not one of the houſehold will careſs. Should any one look unfavourably on another, the beauty of Joſeph would appear deformity; and if he caſteth the eyes of deſire on a Demon, he will ſeem a Cherub in his ſight."

حکایت ۲

گویند خواجه را بندهٔ نادر الحسن بود وبا او بر سبیل مودّت ودیانت نظري داشت بایکي از دوستان گفت دریغ اگر این بندهٔ باچنین حسن وشمایلي که دارد زبان درازوبي ادب نبودي گفت اي برادر چون اقرار دوستي کردي توقع خدمت مدارکه چون عاشقي ومعشوقي درمیان آمد مالکي ومملوکي برخاست

قطعه

خواجه بابندهٔ پري رخسار   چون درآید ببازي وخنده
چه عجب گرچو خواجه نازکند
واین کشد بارنازچون بنده

بیت

غلام آبکش باید وخِشت زن   بود بندهٔ نازنین مُشت زن

TALE II.

They tell of a certain great man, who having a very beautiful ſlave, for whom he entertained a virtuous affection, ſaid to one of his friends, " what a pity it is that this ſlave who is handſome, ſhould be rude and inſolent." He replied, " O brother, when you profeſs friendſhip, look not for obedience; as between the lover and the miſtreſs, the relationſhip of maſter and ſervant has ceaſed. When the maſter plays and laughs with his beautiful handmaid, what is the wonder if ſhe coquets in her turn, and he bears the burden of her blandiſhments like a ſlave? The ſlave ought to be employed in carrying water, and making bricks; he who is pampered, becomes inſolent."

حکایت ۳

پارسائی را دیدم بمحبت شخصی گرفتار و رازش از پرده برملا افتاده چند ان که ملامت دیدی و غرامت کشیدی ترک تصابی نکردی و گفتی

قطه

کوته نکنم ز دامنت دست   گر خود بزنی به تیغ تیزم
بعد از تو ملاذ و ملجائم نیست   هم در تو گریزم ار گریزم

باری ملامتش کردم و گفتم عقل نفیست را چه شد که نفس خسیس برو غالب آمد زمانی بفکرت فرو رفت و گفت

قطعه

هر کجا سلطان عشق آمد نماند
قوت بازوی تقوی را محل
پاک دامن چون زید بیچاره   اوفتاده تا گریبان در وحل

TALE III.

I ſaw a religious man ſo captivated by the beauty of a youth, that his ſecret became public, inſomuch that that he ſuffered reproach, and uneaſineſs; however he did not relinquiſh his attachment; and ſaid, "I will not quit the ſkirt of your garment, although yourſelf ſhould ſmite me with a ſharp ſword; beſides thee, I have neither aſylum nor defence; to you alone can I flee for refuge." Once I reproved him, and ſaid, "what has happened to your excellent underſtanting, that mean inclinations ſhould have been able to overpower it?" After reflecting a ſhort time, he replied, "wherever the king of love cometh, the arm of piety hath not power to reſiſt him. How can that poor wretch be clean, who has fallen up to his neck in a quagmire?"

حکایت ۴

یکی را دل از دست رفته بود و ترک جان گفته مطمح نظرش جای خطرناک و ورطه هلاک نه لقمه که متصور شدی که بکام آید و نه مرغی که بدام افتد

بیت

چو در چشم شاهد نیاید زرت　　زر و خاک یکسان نماید برت

یاران به نصیحتش گفتند که ازین خیال محال تجنب کن که خلقی هم بدین هوس که تو داری اسیرند و پای در زنجیر بنالید و گفت

قطعه

دوستان گو نصیحتم مکنید　　که مرا دیده بر ارادت اوست
جنگ جویان بزور پنجه و کتف　　دشمنان را کشند و خوبان دوست
شرط مودت نباشد باندیشه جان دل از مهر جانان برگرفتن

TALE IV.

A certain perfon having loft his heart, abandoned himfelf to defpair. The object of his affection being a place of danger, a whirlpool; not a morfel with which you could hope to gratify the palate; not a bird that would fall into the net. When your fweet heart will not look at your gold, that metal and earth appear alike in your fight. His friends befought him to relinquifh this vain imagination, many befides himfelf being feized with this hopelefs idea, and held in captivity by it. He lamenting faid, " Defire my friends not to admonifh me, fince my deftiny depends on the will of another. Warriors kill their enemies by the ftrength of their hands, and fhoulders; but thofe who are beautiful deftroy their friends. It is not confiftent with the laws of love, though fear of death to relinquifh our attachment to our miftrefs.

مثنوي

توكه دربند خويشتن باشي   عشق بازي دروغ زن باشي
گر نشايد بدوست ره بردن   شرط ياريست در طلب مردن

رباعي

خيزم چو نماند پيش ازين تدبيرم
خصم ار همه شمشير زند يا تيرم
گر دست رسد كه آستينش گيرم   ورنه بروم بر آستانش ميرم

متعلقانش را كه نظر دركار وي بودند وشفقت بروزگار او بردند پندش دادند وبندش نهادند سودي نداشت

بيت

دردا كه طبيب صبر ميفرمايد
وين نفس حريص را شكر ميبايد

شعر

آن شنيدي كه شاهدي بنهفت   با دل از دست رفته را مي گفت

You who feek your own eafe, cannot be true in the game of love. If you cannot obtain accefs to the object of your affection, friendfhip demands that you fhould die in the purfuit. I perfift, becaufe no other courfe remains, even though my adverfary covers me with wounds from a fword, or an arrow. If I fhould be able, I will feize her fleeve, otherwife I will go and expire at her threfhold." His relations who wifhed him well, and pitied his condition, adminiftered advice; and fettered him, but without any benefit. Alas! the phyfician prefcribes aloes, whilft that fenfualift requires fugar. Have you heard what a miftrefs whifpered to one who had loft his heart?

تا ترا قـــدر خویشتن باشد   پیش چشمت چه قدر من باشد

پادشاهزاده را که مطمح او بود خبر کردند که جوانی برسر این میدان مداومت می نماید خوش طبع وشیرین زبان سخنهای لطیف ونکتهای غریب ازو می شنویم چنین معلوم می شود که شوری درسر وسوزی در دل دارد که شیداصفت می نماید پسر دانست که دل آویخته اوست واین گرد بلا انگیخته او مرکب بجانب او راند جوان چون دید که شاهزاده بنزدیک او عزم آمدن دارد بگریست وگفت

بیت

آنکس که مرا بکشت وباز آمد پیش
مانا که دلش بسوخت بر کشتهٔ خویش

چندان که ملاطفت کرد وپرسید که از کجائی وچه نام داری وچه صنعت دانی جوان در قعر بحر مودت وعشق چنان غریق بود که مجال دم زدن اصلا نداشت

"As long as you maintain your own dignity of what value ſhall I appear in your eyes?" They informed the king's ſon, who was the object of his attachment, "that there frequents this place, a young man of amiable manners and converſation, from whom we hear brilliant diſcourſes, and wonderful ſallies of wit; but we apprehend that he has inſanity in his head, and that his heart is inflamed, for he has the appearance of being diſtractedly in love." The Prince, who knew himſelf to be the object of the young man's attachment, and that he had raiſed this duſt of calamity, galloped his horſe towards him. When the youth ſaw that the Prince intended to approach him, he wept, and ſaid, "The perſon who inflicted the mortal wound, is again coming towards me, it ſhould ſeem that his heart compaſſionateth him, whom he hath ſlain." Notwithſtanding the Prince ſhewed him great kindneſs; and aſked from whence come you, what is your name, and what profeſſion do you follow? the youth was ſo immerſed in the profundity of friendſhip and attachment, that abſolutely he was not able to utter a word.

شعر

اگرخود هفت سبق ازبر بخواني
چو آشفتي الف با تا ندانی

شاهزاده گفت چرا با من سخن نگويي كه از حلقه درويشانم بلكه حلقه بگوش ايشانم انگه بقوت استيناس محبوب از ميان تلاطم امواج محبت سر بر آورد وگفت

بيت

عجبست با وجودت كه وجود من بماند
تو بگفتن اندر آيي ومرا سخن بماند

اين بگفت ونعرهٔ بزد وجان بحق تسليم كرد

بيت

عجب از كشته نباشد بدر خيمه دوست
عجب از زنده كه چون جان بدر آورد سليم

Although you know the ſeven portions of the Koran by heart, when you become diſtracted with love, you will not remember your alphabet. The Prince ſaid, " why do not you ſpeak to me, who am numbered amongſt the durwaiſhes, nay am devoted to their ſervice?" Being at length encouraged by the familiarity of his friend's diſcourſe, he raiſed up his head from the buffetings of the billows of affection and ſaid, " It is wonderful how I can exiſt; when admitted to your preſence, and that having heard your voice, I ſhould be able to reply." Having ſaid thus he uttered an exclamation, and ſurrendered his ſoul to God. It would not be ſurprizing if one ſhould be killed at the gate of his beloved, but it would be aſtoniſhing if he came there alive, and brought back his ſoul in ſafety.

حكايت ٥

يكي از متعلمان كمال بهجتي داشت ومعلم را ازانجاكه حسّ بشريتست باحسن بشره اوميلي بود تا بمثابتي كه غالب اوقاتش درين سخن بودي

قطعه

نه آنچنان بتو مشغولم اي بهشتي روي
كه ياد خويشتنم درضمير مي آيد
ز ديدنت نتوانم كه ديده بردوزم
وگر مقابله بينم كه تير مي آيد

باري پسر گفت آنچنان كه در آداب درس اجتهاد ميكني درآداب نفسم هم نظري فرماي كه اگر دراخلاقم ناپسندي بيني كه مرا آن پسنديده نمايد برانم مطلع گردان تا بتبديل آن مشغول شوم گفت اي پسر اين ازديگري پرس كه آن نظر كه مرا باتست جز هنر نمي بينم

TALE V.

There was a certain youth of moſt exquiſite beauty, to whom his tutor, through the frailty of human nature, became ſo attached, that he would be frequently reciting theſe words, " My mind is not ſo weakly engaged in the contemplation of your heavenly face, that I can preſerve any recollection of myſelf. I cannot reſtrain my eyes from beholding you, although I perceive the arrow that comes directly againſt me." Once the youth ſaid, " I entreat you to give the ſame attention to my behaviour as you beſtow on my ſtudies, and if you ſhould deem any part of my conduct reprehenſible, apprize me thereof, that I may endeavour to change it." He replied, " O my ſon, require this of ſome one elſe, for the eyes with which I view you, ſee nothing but virtues.

قطعه

چشم بد اندیش که برکنده باد
عیب نماید هنرش در نظر
ورهنري داري وهفتاد عيب
دوست نه بيند بجز آن يک هنر

حكايت ۶

شبي ياد دارم كه يار عزيزم از در درآمد چنان بي اختيار از جاي برآمدم كه چراغم بآستين كشته شد

بيت

سري طيف من يجلوا بطلعته الدجي
شگفت امد از بختم كه اين دولت از كجا

بنشست وعتاب آغاز كرد كه چراه رحال كه مراديدي چراغرا بكشتي گفتم گمان بردم كه آفتاب برآمد ونيز ظريفان گفته اند

قطعه

گرگراني بهپيش شمع آيد   خيزش اندرميان جمع بكش

The malignant eye, which I wiſh may be torn out, regards every virtue as a blemiſh; but if you have only one excellency, and ſeventy faults, the friend will perceive nothing but that ſingle virtue."

TALE VI.

I remember that one night one of my deareſt friends entered the door, when I was ſo impatient to receive him, that in riſing from my ſeat, the lamp was extinguiſhed by the ſleeve of my garment. There appeared in a viſion, a reſplendent from, whoſe brightneſs illumined the darkneſs of the night. I was aſtoniſhed how my good fortune could have beſtowed ſuch a treaſure. He ſat down and began to complain, that at ſight of him, I had put out the lamp. I replied, " I thought it was ſun riſe; and as the wits have ſaid, if an ugly perſon ſhould ſtand before the candle, ariſe and ſmite him in the midſt of the aſſembly;

ورشکرخنده ایست شیرین لب   آستینش بگیر وشمع بکش

حکایت ۷

یکی دوستی را مدتها ندیده بود گفت کجایی که مشتاقیم گفت مشتاقی به که ملولی

بیت

دیر آمدی ای نگار سرمست   زودت ندهیم دامن از دست

شعر

معشوق که دیر دیر بینند   آخر کم از انکه سیر بینند

حکمت

شاهد که با رفیقان آید بجفا کردن آمده ست بحکم انکه از غیرت اغیار و مضادت خالی نباشد

بیت

اذا جئتني في رفقة لتزورني
وان جئت في صلح فانت محارب

but ſhould it prove to be one whoſe ſmiles and whoſe lips are ſweet, lay hold of her ſleeve, and put out the light."

TALE VII.

A perſon who had not ſeen his friend for a long time ſaid, "Where have you been, whilſt I was ſo anxious to hear of you." He anſwered, "it is better to deſire, than to loathe. You have come late O intoxicated idol, I will not let you eſcape from me again quickly. It is however better to ſee a ſweet-heart after intervals of abſence, than to be ſatiated with a continuance of her company. The miſtreſs, when ſhe comes accompanied by my rivals, can only do ſo to torment me, becauſe ſuch ſociety muſt excite envy and contention. When thou comeſt to viſit me accompanied by my rivals, although you appear peaceable, yet your intention is hoſtile.

قطعه

بیک نفس که برامیخت یار با اغـــیار
بسي نماند که غیرت وجود من بکشـــد
بخنده گفت که من شمع جمع اي سعدي
مرا ازان چه که پروانه خویشتن بکشد

حکایت ۸

یاد دارم که درایام پیشین من ودوستی چون دومغز بادام در پوستي صحبت داشتیم ناگاه اتفاق سفر افتاد پس از مدّتي که باز آمدم عتاب آغاز کرد که درین مدّت قاصدي نفرستادي گفتم دریغ امدم که دیدهٔ قاصد بجمال توروشن گردد ومن محروم باشم

یار دیرینه مرا گو بزبان توبه مده
که مرا توبه بشمشیر نخواهد بودن

If my miſtreſs aſſociates with my rival only for an inſtant, I ſhall ſoon die of jealouſy." Smiling he replied, " O Sady, I am the candle of the aſſembly, what is it to me if the moth will conſume itſelf?"

TALE VIII.

I remember that in former times, I aſſociated ſo continually with a friend, that we were like a double almond. A journey unexpectedly happened. When I returned, he began to reproach me for having been ſo long abſent without ſending a meſſenger. I replied, " it ſeemed diſtreſſing to me, that the eyes of a courier ſhould be enlightened by your countenance, whilſt I was deprived of that happineſs. Tell my old friend not to impoſe a vow upon me, for I would not vow to relinquiſh him not from the dread of a ſword;

رشکم آید که کسي سیر نظر در تو کند
باز گویم که کسي سیر نخواهد بودن

حکایت ۹

دانشمندي را دیدم بمحبت شخصي گرفتار وراضي از وبگفتار جور فراوان بردي وتحمل بي کران کردي باري بطریق نصیحتش گفتم دانم که ترا در محبت این منظور علتي نیست وبناي مودّت بر ذلتي نه باوجود این معني لایق قدر علما نباشد خودرا متهم کردن وجور بي ادبان بردن گفت اي یار دست عتاب از دامن روزگارم بدار که بارها درین مصلحت که تو گوئي اندیشه کردم صبر بر جفاي او سهلتر نماید که صبر ازو وحکیمان گفته اند که دل بر مجاهده نهادن آسانترست که چشم ازمشاهده برگرفتن

مثنوي

هر که دل پیش دلبري دارد ریش در دست دیگري دارد

I cannot endure the thoughts of any one feeing you to fatiety; again I fay it is impoffible for any one to be fatiated with your company."

TALE IX.

I faw a learned man captivated by his attachment for a perfon, and fubmitting with incredible patience to his infolent behaviour. Once, by way of admonition, I faid to him, I know that there is nothing criminal in your attachment to this perfon, and that this friendfhip is founded on pure virtue; neverthelefs it is unbecoming the dignity of a learned man to expofe himfelf to calumny, and to fuffer infult from rude people. He replied, " O friend, ceafe to reproach my deftiny, for I have frequently reflected on the fubject you mention, and find it eafier to fuffer injury on his account, than to relinquifh him; and the fages have faid, that it is eafier to reconcile the heart to labour, than to refufe your eyes the fight of a beloved object. Whofoever hath given his heart to a beloved object, has put his beard into the hands of another.

انکه بي او بسر نشايد برد — گر جفا کي کند ببايد برد
آهوي پا لهنگ در گردن — نتواند بخويشتن رفتن
روزي از دوست گفتمش زنهار — چند ازان روز کردم استغفار
نکند دوست زينهار از دوست — دل نهادم بر انچه خاطر اوست
گر بلطفم بنزد خود خواند — ور بقهرم براند او داند

حکايت ١٠

در عنفوان جواني چنانکه افتد داني با خوش پسري سري وسرّي داشتم بحکم انکه حلقي داشت طيب الادا وخلقي کالبدر اذا بدا

بيت

آنکه نبات عارضش آبحيات ميخورد
در شکرش نگه کند هرکه نبات ميخورد

اتفاقا بخلاف طبع ازو حرکتي ديدم که نه پسنديدم دامن ازو درکشيدم ومهره مهرش درچيدم و گفتم

If he without whom you cannot live, ſhould commit violence, you muſt ſubmit to it. A deer with a halter round his neck, cannot go where he pleaſeth." One day I ſaid to him, beware of this friend, and many times ſince have I implored forgiveneſs. A lover cannot abſtain from the object of his affection. I have placed my heart under her direction, whether ſhe calls me to her in kindneſs, or rejects me with ſeverity, it is her pleaſure."

TALE X.

In the ſeaſon of my youth, it happened, as you know, that I formed a ſtrict intimacy, with a handſome youth, becauſe he had a melodious voice, and a form beautiful as the full moon juſt appearing above the horizon. The down of his chin ſeemed nouriſhed by the water of immortality; whoſoever beheld his ſweet lips, taſted ſugar candy. It happened that I diſcovered ſomething in his behaviour that did not accord with my diſpoſition, whereupon I quitted his company, and taking up the pieces from the game of friendſhip, I ſaid,

بيت

برو هرچه ميبايدت پيش گير   سر ما نداري سر خويش گير

شنيدمش که مير فت وميگفت

بيت

شپره گر وصل آفتاب نخواهد   رونق بازار آفتاب نکاهد

اين بگفت وسفر کرد وپريشاني او درمن اثر کرد

بيت

فقدت زمان الوصل والمرء جاهل   بقدر لذيذ العيش قبل المصايب

بيت

باز آي ومرا بکش که پيشت مردن
خوشتر که پس از تو زندگاني بردن

امّا بشکر ومنت باري پس از مدتي باز آمد آن حلق داودي متغير شده وجمال يوسفي بزيان آمده وبرسيب زنخدانش چو به گردي نشسته ورونق بازار حسنش شکسته متوقع که درکنارش گيرم کناره رفتم وگفتم

"Get away and go where you pleaſe, if you will not follow my advice, take your own courſe." As he was departing I heard him ſay, "If the bat does not chooſe to aſſociate with the ſun, the ſplendor of the luminary will not thereby be diminiſhed." Having ſaid thus he ſet out on a journey, and I experienced much diſquietude, at the ſeparation. The opportunity of intercourſe was loſt. No one knows the value of pleaſure until he has ſuffered adverſity. Return thou and put me to death, for to die in your preſence is better than to live in your abſence. However by the bleſſing of God after a time he returned. But he had loſt the melodious voice of David, and his beauty that had reſembled Joſeph was faded, his chin being covered with duſt like the quince, ſo that the incomparable ſplendor of his beauty was obſcured. He expected that I ſhould have catched him in my arms, when ſtepping aſide, I ſaid,

قطعه

آن روز که خط شاهدت بود   صاحب نظر از نظر براندي
امروز بیا مدي بصلحش   کش فتحه وضمّه برنشاندي

مثنوي

تازه بهارا ورقت زرد شد   دیگ منه کاتش ما سرد شد
چند خرامي وتکبر کني   دولت پارینه تصوّر کني
پیش کسي رو که طلبکار تست   ناز بران کن که خریدار تست

قطعه

سبزه در باغ گفته اند خوشست
داند آنکس که این سخن گوید
یعني از روي دلبران خط سبز
دل عشاق بیشتر جوید

بیت

بوستان تو گندنا زاریست   بس که برمي کني ومي رُوید

" At the time that you flouriſhed in the flower of youth, you drove away thoſe who wiſhed to behold you; but now you return in peace, with the lines of manhood in your countenance. The verdant foliage of ſpring is become yellow. Put not the kettle on the hearth, for our fire is cooled. How long will your pride and vanity laſt? reflect that the ſeaſon of your power is elapſed. Go to him who wants you, ſport yourſelf with thoſe who are willing to buy you. It has been ſaid that verdure is delightful in the garden, and he who ſays thus knoweth it; or in other words, the down on the chin of youth, is what we admired, your garden is a bed of leeks, which the more they are plucked out, grow the ſtronger.

قطعه

تو پار برفته چو آهو امسال بيامدي چو يوزي
سعدي خط سبز دوست دارد نه هر الفِ جوالدوزي

قطعه

گر صبر كني ور بكني موي بناگوش
اين دولت ايّام نكوئي بسر آيد
گر دست بجان داشتي همچو تو بر ريش
نگذاشتي تا بقيامت كه بر آيد

قطعه

سوال كردم و گفتم جمال روي ترا
چه شد كه مورچه بر گرد ماه جوشيدست
بخنده گفت ندانم چه بود رويم را
مگر بماتم حسنم سياه پوشيدست

You departed laſt year beautiful as a deer, but are returned ſpotted like a leopard. Sady admires the down of youth, and not hairs like a packing needle. Whether you allow your beard to remain, or pull it out, ſtill the ſeaſon of youth will paſs away. If I had ſuch power over my life as you have over your beard, it ſhould never depart until the day of reſurrection." I aſked him, " what is become of the beauty of your face, that ants are ſprung up round the moon?" He ſmiled and replied, " I know not what has befallen my face, excepting that I am in mourning for my departed beauty."

حکايت ١١

يکي را از مستعربان بغداد پرسيدند که ما تقول في المرد گفت لا خير فيهم ما دام احدهم لطيفا يتخاشن فاذا خشن يتلاطف يعني تا خوب و لطيفند درشتي کنند و چون درشت شوند تلطف کنند و دوستي نمايند

نظم

امرد انگه که خوب روي بود   تلخ گفتار و تند خوي بود
چون بريش آمد و بلاغت شد   مردم آميز و مهرجوي بود

حکايت ١٢

يکي را از علماي پرسيدند که کسي با ماه روي درخلوت نشسته و درها بسته و رقيبان خفته و نفس طالب و شهوت غالب چنانکه عرب گويد التمر يانع والناطور غير مانع هيچ داني که بعلت پرهيزگاري از و بسلامت بماند گفت اگر از ماه روي بماند از بدگويان نماند

TALE XI.

They aſked one of the inhabitants of Baghdad his opinion of handſome youths: He replied, "no good is to be found amongſt them, as long as they appear delicate; for then they are inſolent; but when they become rough, they are courteous; or in other words, whilſt handſome and delicate, their behaviour is rude, when they become rough, they are kind and friendly. The youth, whilſt his face continues ſmooth, has bitter words, and a moroſe diſpoſition; when his beard appears, and he is arrived at manhood, he mixes with ſociety and cultivates friendſhip."

TALE XII.

They aſked a learned man; "If a man is ſitting in a ſecret place, with a beautiful girl, the doors ſhut, and the rivals aſleep, the paſſions inflamed and luſt raging, as the Arabs ſay, the dates ripe, and the watchman not hindering, whether he thought his virtue would protect him?" He replied, "if he eſcapes from the beautiful girl, he will not eſcape from ſlanderers.

بيت

وان سلم الانسان من سوء نفسه   فمن سوء ظن المدعي ليس يسلم

بيت

شايد پس کار خويشتن بنشستن   ليکن نتوان زبان مردم بستن

حکايت ۱۳

طوطي را با زاغي در قفص کردند طوطي از قبح مشاهده او مجاهده ميبرد وميگفت اين چه طلعت مکروهست وهيأت ممقوت ومنظر ملعون وشمايل ناموزون يا غراب البين ليت بيني وبينک بعد المشرقين

قطه

علي الصباح بروي تو هر که برخيزد
صباح روز سلامت برو مسا باشد
بد اختري چو تو در صحبت تو بايستي
ولي چنانکه تويي در جهان کجا باشد

If the man has not ſuffered his paſſions to overcome his virtue, yet the ſuſpicious world will think ill of him. One may per chance reſtrain his paſſions, but he will not be able to curb men's tongues."

TALE XIII.

They ſhut up a crow in the ſame cage with a parrot, who diſtreſſed at the other's ugly appearance was ſaying, " What is this deteſtable countenance, this odious form, this curſed object with unpoliſhed manners? Thou crow of the deſert, would to God we were as far asunder as the eaſt is from the weſt. Whoſoever ſhould behold your face when he is riſing, it would convert a goodly morning into a dark evening. Such an ill fated wretch ſhould have a companion like yourſelf, but where in the world can your equal be found?"

عجبتر آن که غراب از مجاورت طوطي بجان آمده بود و لاحول کنان از گردش گيتي همي ناليد ودستهاي تغابن بر يکديگر همي ماليد وميگفت اين چه بخت نگونست وطالع دون وايّام بوقلمون لايق قدر من آنستي که با زاغي بر ديوار باغي خرامان همي رفتمي

بيت

پارسارا بس اين قدر زندان   که بود در طويلهٔ رندان

تاچه گناه کرده ام که روزگارم بعقوبت آن در سلک صحبت چنين ابلهي خود راي وناجنس خيره دراي بچنين بند وبلا مبتلا کرده است

قطعه

کس نيايد بپاي ديواري   که بران صورتت نگار کنند
گرترا در بهشت باشد جاي   ديگران دوزخ اختيار کنند

اين مثل بدان آوردم تابداني که چندان که دانارا از نادان نفرتست صد چندان نادان را از دانا وحشتست

What is moſt ſtrange, the crow was equally diſtreſſed by the ſociety of the parrot, and lamenting his fate, complained of the viciſſitudes of fortune, and rubbing the claws of ſorrow one againſt the other was ſaying, " What ill luck, what mean fate, what a reverſe of fortune! It ſuited my dignity to be ſtrutting on a garden wall in company with another crow. It is ſufficient impriſonment for a holy man, that he ſhould be compelled, to aſſociate with profligates. How far have I ſinned, that in puniſhment thereof my life ſhould be ſpent in company with ſuch a worthleſs conceited pratler. No one will approach a wall on which your picture is painted. If you had admittance into paradiſe every one would prefer hell to your company." I have brought this example to ſhew that how much ſoever men of underſtanding may deſpiſe the ignorant, theſe are an hundred times more diſtreſſed in the company of the wiſe.

بيت

زاهدي در سماع رندان بود   زان ميان گفت شاهد بلخي
گر ملولي ز ما ترش منشين   كه تو هم در ميان ما تلخي

رباعي

جمعي چو گل و لاله بهم پيوسته   تو هيزم خشك در ميان شان رسته
چون باد مخالف و چو سرما ناخوش   چون برف نشسته و چون يخ بسته

حكايت ۱۴

رفيقي داشتم كه سالها باهم سفر كرده بوديم و نان و نمك خورده وبي كران حقوق صحبت ثابت شده آخر بسبب نفعي اندك آزار خاطر من روا داشت و دوستي سپري شد و با اين همه از هر دو طرف دلبستگي حاصل بود بحكم آنكه شنيدم كه روزي دو بيت از سخنان من در مجمعي همي گفت

A devotee being at a ſinging party in company with ſome profligates, one of the beauties of Bâlk ſaid to him, " if you are diſpleaſed don't look ſour, for you are bitter enough to us already. In an aſſemblage of roſes and tulips, you reſemble a dry ſtick placed in the midſt. Or like a contrary wind, or intenſe coldneſs; or driven ſnow; or frozen ice."

TALE XIV.

I had a friend with whom I travelled many years, we ate our bread, and ſalt together, and enjoyed the rights of friendſhip to an uncommon degree. Afterwards, on account of ſome paltry advantage, he ſuffered me to be diſpleaſed, and our intimacy ceaſed. But notwithſtanding this difference, there ſtill ſubſiſted a cordial attachment on both ſides, for I heard that he was one day reciting in a company theſe verſes of mine,

قطعه

نگار من چو در آيد بخندهٔ نمکين
نمک زياده کند بر جراحت ريشان
چه بودي ار سر زلفش بدستم افتادي
چو آستين کريمان بدست درويشان

طايفهٔ دوستان نه بر لطف اين سخن بل که بر حسن سيرت خويش گواهي دادند او هم دران ميان مبالغه کرده و بر فوت صحبت قديم تاسف خورده و بخطاي خويش اِعتراف کرده معلوم کردم که از طرف او هم رغبت هست اين بيتها فرستادم و صُلح کردم ٭

قطعه

نه ما را درميان عهد وفا بود   جفا کردي و بد مِهري نمودي
بيکبار از جهان دل در تو بستم   ندانستم که بر گردي بزودي
هنوزت گر سر صلحست باز آي   کزان محبوبتر باشي که بودي

" When my miſtreſs comes with ſweet ſmiles, ſhe adds more ſalt to the wound: how happy ſhould I be if the tips of her ringlets could fall into my hand, like the ſleeve of the liberal man into the hands of the poor." A number of friends who were preſent praiſed the verſes, not for any merit that they poſſeſſed, but from the generoſity of their own diſpoſitions; he extolled them more than any one, and regretting the loſs of a long eſtabliſhed friendſhip, confeſſed that he had been to blame. Perceiving that he was inclined to a reconciliation, I ſent theſe verſes and made peace with him, " Was there not a treaty of fidelity between us, that you offended me, and ſhewed me a want of affection? I quitted ſociety and fixed my heart on you, not ſuſpecting that you would ſo ſoon have changed. But now, if you are inclined to peace, return; and you ſhall be dearer to me than you were before."

حکایت ۱۵

یکی را زنی صاحب جمال بود درگذشت و مادرزن پیر فرتوتی
بعلت صداق درخانه متمکن بماند مرد از محاورت او بجان
رنجیدی وبحکم صداق از محاورت او چاره ندیدی یکی
از ین طایفه گفت چه گونه درفراق یار عزیز گفت نادیدن زن
برمن چنان دشوار نمی آید که دیدن مادرزن

مثنوی

گل بتاراج رفت وخار بماند　　گنج بر داشتند ومار بماند
دیده بر تارک سنان دیدن　　خوشتر از روی دشمنان دیدن
واجبست از هزار دوست برید　　تا یکی دشمنت نباید دید

حکایت ۱۶

یاد دارم که در جوانی گذر داشتم بکوئی ونظر داشتم بماه روی
در ایام تموزی که حرورش آب دهان را بخوشانیدی وسموم
مغز استخوان را بجوشانیدی از ضعف بشریت تاب آفتاب

TALE XV.

A perſon having a handſome wife who died, her mother, a decrepid old woman, for the ſake of the dower, ſettled in his houſe. He was teized to death by her ſociety, but on account of the dower, he had no remedy for the evil. One of his acquaintance aſked him how he found himſelf, ſince his ſeparation from his dearly beloved wife. He replied, " not ſeeing my wife, is not ſo diſtreſſing, as the ſight of her mother. The roſe is plucked, but the thorn remains. They have carried off the treaſure, but the ſnake remains. It is better to ſee one's eye fixed on the point of a ſpear, than to look at the face of an enemy. It is better to break off a thouſand friendſhips, than to endure the ſight of a ſingle enemy."

TALE XVI

I recollect that in my youth as I was paſſing through a ſtreet, I caſt my eyes on a beautiful girl. It was in the Autumn, when the heat dried up all moiſture from the mouth, and the ſultry wind made the marrow boil in the bones, ſo that being unable to ſupport the ſun's powerful beams,

نياوردم لاجرم التجا بسايه ديواري كردم مترقب كه كسي زحمت حرّ تموز از من ببرد وبآبي آتش من فرونشاند ناگاه از تاريكي دهليز خانه روشنائي ديدم جمالي كه زبان فصاحت از بيان صباحت او عاجز بماند چنانكه در شب تاريك صبح برآيد يا آب حيات از ظُلمت بدرآيد قدحي برف آب بردست وشكر دران ريخته وبعرق برآميخته ندانم بگلابش مطيب كرده يا قطرهٔ چند از گل رويش دران چكيده في الجمله شراب از دست نگارينش برگرفتم وبخوردم وعمر گذشته از سر گرفتم

ظماء بقلبي لايكاد يسيغه رشف الزلال ولو شربت بحُورا

قطعه

خرّم آن فرخنده طالع راكه چشم   برچنين روي اوفتد هر بامداد
مست مي بيدار گردد نيم شب   مست ساقي روز محشر بامداد

I was obliged to take ſhelter under the ſhade of a wall, in hopes that ſome one would relive me from the diſtreſſing heat of ſummer, and quench my thirſt with a draught of water. Suddenly, from the ſhade of the portico of a houſe, I beheld a female form, whoſe beauty it is impoſſible for the tongue of eloquence to deſcribe; in ſo much that it ſeemed as if the dawn was riſing in the obſcurity of night, or as if the water of immortality was iſſuing from the land of darkneſs. She held in her hand a cup of ſnow water, into which ſhe ſprinkled ſugar, and mixed it with the juice of the grape. I know not whether what I perceived, was the fragrance of roſe water, or that ſhe had infuſed into it a few drops from the bloſſom of her cheek. In ſhort, I received the cup from her beauteous hand, and drinking the contents found myſelf reſtored to new life. The thirſt of my heart is not ſuch that it can be allayed with a drop of pure water, the ſtreams of whole rivers would not ſatiſfy it. How happy is that fortunate perſon whoſe eyes every morning may behold ſuch a countenance. He who is intoxicated with wine will be ſober again in the courſe of the night; but he who is intoxicated by the cupbearer, will not recover his ſenſes until the day of judgment.

حکایت ۱۷

سالي سلطان محمود خوارزمشاه باخطاي براي مصلحتي صلح اختيار كرده بود بجامع كاشغر درآمدم پسري ديدم در خوبي بغايت اعتدال ونهايت جمال چنانكه در امثال او گفته اند

رباعي

معلمت همه شوخي و دلبري آموخت
جفا وناز وعتاب وستمگري آموخت
من آدمي بچنين شكل وخوي وقد وروش
نديده ام مگر اين شيوه ازپري آموخت

مقدمه نحو زمخشري در دست وهمي خواند ضرب زيد عمروا وكان المتعدي عمروا گفتم اي پسر خوارزم وخطاي صلح كردند وزيد وعمرو را خصومت همچنان باقيست بخنديد ومولودم پرسيد گفتم خاك شيراز گفت از سخنان سعدي چه داري گفتم

TALE XVII.

In the ſame year that Sultan Mohammed Khovaruzm Shah, for ſome weighty reaſon, made peace with the king of Khatai, I entered the moſque of Caſhghur, where I ſaw a boy of incomparable beauty, and remarkably elegant in his form, ſuch as thoſe who have been thus deſcribed, " The maſter perfected you in bold and captivating manners, in tyranny, blandiſhment, forwardneſs, and ſeverity: I never ſaw any mortal poſſeſſed of ſuch beauty, ſuch temper, ſuch ſtature, and accompliſhments, but you may have been inſtructed by a Fairy." He held in his hand the introduction to the ſyntax of Zemukhſhery, and was repeating, " Zeid ſtruck Omar, and became the injurer of Omar." I ſaid, " young man, Khovaruzm and Khatai have made peace; and does there ſtill continue the contention between Omar and Zeid?" He laughed, and aſked where I was born? I anſwered at Sheeraz. He aſked, " what have you of Sâdy's compoſitions?" I replied in Arabic,

قطعه

بليت بنحوي يصول مغاضبا علي كزيد في مقابلة العمرو
علي جر زيد ليس يرفع راسه وهل يستقيم الرفع من عامل الجر

گفت غالب اشعار او درين زمين بزبان پارسيست اگر بگوئي بفهم نزديكتر باشد كلم الناس علي قدر عقولهم

مثنوي

طبع ترا تا هوس نحو شد صورت عقل از دل ما محو شد
اي دل عشاق بدام تو صيد ما بتو مشغول وتو با عمرو وزيد

بامدادان كه عزم سفر مصمم شد مگر كسي از كاروانيان گفته بودش كه فلان سعديست ديدم كه دوان آمد وتلطف كرد و بر وداع تاسف خورد كه چندين روز چرا نگفتي كه منم تا شكر قدوم بزرگان را بخدمت ميان بستمي گفتم

مصراع

باوجودت زمن آواز نيايد كه منم.

" I am enamoured with the ſtudent of Syntax who attacks me as furiouſly as Zied does Omar, and is ſo intent on repeating his leſſon, that he lifts not up his head; for how can the diſdainful perſon look upon others?" He replied, " The greater part of his verſes to be met with it this country are in the Perſian language, if you would repeat ſome of thoſe we ſhould more readily comprehend them. Speak to men according to their capacity." Whilſt you fix your attention on Syntax, our minds are bereft of reaſon; alas thou raviſher of hearts, I am thinking on you only, and you are engroſſed by Omar and Zeid. Probably ſome of the Caravan had told him, that I was Sâdy, for on the morning of our departure, I ſaw him come running, he ſhewed kindneſs and lamented my departure, ſaying how " was it that you ſhould have been ſo long without telling that you are Sâdy, in order that I might have rendered you every ſervice in my power?" I anſwered that I had not power to diſcover myſelf in his preſence.

گفتا چه شود که درین بقعه چند روز بر آسایی تا از خدمتت مستفید شویم گفتم نتوانم بحکم این حکایت که دیدم

مثنوي

بزرگي ديدم اندر كوهساري   قناعت كرده از دنيا بغاري
چرا گفتم بشهر اندر نيائي   كه باري بند از دل بر كشائي
بگفت انجا پريرويان نغزند   چو گل بسيار شد پيلان بلغزند

اين كلام گفتم و بوسه بر سر و روي همديگر داديم و وداع كرديم

بيت

بوسه دادن بروي دوست چه سود   هم دران لحظه كردنش پدرود
سيب گوئي وداع ياران كرد   روي زين سوي سرخ ازان سو زرد

شعر

ان لم امت يوم الوداع تاسفا   لاتحسبوني في المودة منصفا

He added, "what objection can there be to your remaining here, and favoring us with your company a few days longer?" I replied, "I cannot, on account of the following incident, which once befell me. I ſaw in the mountain a wiſe man who having retired from the world dwelt in a cave. I aſking why he did not frequent the city to relieve his mind? He replied, there dwell many of exquiſite beauty; and where there is much clay the elephants loſe their footing." After making this ſpeech, we mutually kiſſed, and bid each other adieu. What benefit is there in kiſſing the cheek of a friend at the inſtant that you are bidding him adieu? It is like an apple with one cheek red and the other yellow. If I die not of grief on the day that I bid adieu, you will not conſider me faithful in friendſhip.

حکایت ۱۸

خرقه پوشي در کاروان حجاز همراه مابود یکي ازامراء عرب مراورا صد دینار بخشیده بود تانفقه عیال کند ناگاه دزد خفاچه برکاروان زدند وپاک ببردند بازرگانان گریه وزاري کردن گرفتند وفریاد بي فایده خواندن

بیت

گر تضرع کني وگر فریاد   دزدزر باز پس نخواهد داد

مگر آن درویش خرقه پوش برقرارخود مانده بود وتغیر درونیامد گفتم مگر آن معلوم ترا نبردند گفت بلي بردند و لیکن مرا باآن معلوم چنان الفتي نبود که بمفارقت آن خسته دل باشم

بیت

نباید بستن اندرچیز وکس دل   که دل برداشتن کاریست مشکل

گفتم موافق حال منست انچه توگفتي که مرا درعهد جواني

TALE XVIII.

A durwaiſh accompanied me in the Caravan to Mecca, on whom one of the nobles of Arabia had beſtowed an hundred dinars for the ſupport of his family. Suddenly a band of robbers of the tribe of Kuſâcheh attacked the Caravan and plundered it of every thing. The merchants began to cry and lament, and uttered uſeleſs complaints. Whether you ſupplicate, or whether you complain, the thief will not reſtore the money. The durwaiſh was the only exception, he remaining unſhaken, and not at all affected by the adventure. I ſaid to him, " perhaps they have not taken your money." He anſwered, " yes they carried it off, but I was not ſo fond of it as to be diſtreſſed at loſing it. A man ought not to fix his heart on any thing, or perſon; becauſe it is a difficult matter, to emove the heart therefrom." I replied, " your words ſuit my circumſtances exactly; for in my youth

باجواني اتفاق مخالطت بود وصدق مودت بغايتي كه
قبله چشم جمال او بودي وسود سرمايهٔ عمرم وصال او

قطعه

مگر ملايكه بر آسمان وگرنه بشر
بحسن صورت او در زمين نخواهد بود
بدوستي كه حرامست بعد ازو صحبت
كه هيچ نطفه چو او آدمي نخواهد بود

ناگهي پاي وجودش بگل اجل فرو رفت ودود فراق از
دودمانش بر آمد روزها بر سر خاكش مجاورت كردم واز جمله
كه در فراق او گفتم اينست

قطعه

كاش كان روز كه در پاي تو شد خار اجل
دست گيتي بزدي تيغ هلاكم بر سر
تا درين روز جهان بي تو نديدي چشمم
اي منم بر سر خاك تو كه خاكم بر سر

I contracted a friendſhip for a young man, with ſo warm on attachment, that his beauty was the Keblah of my eyes, and his ſociety the chief comfort of my life. No mortal on earth ever poſſeſſed ſo beautiful a form, perhaps he was an angel from heaven. After his deceaſe, I ſwore never again to cultivate friendſhip, becauſe no other mortal can ever equal him. His ſudden death overwhelmed his family in the deepeſt affliction. I continued at his grave for many days, and this is one of the ſentences which I uttered on the loſs of him. Would to God that on the day, when fate overtook thee, the hand of deſtiny had alſo ſmitten me with the ſword of death, that I might not thus have been left to behold the world without thee. Alas, here am I on your grave, whilſt I wiſh that my head was buried in the earth.

قطعه

انکه قرارش نگرفتي و خواب   تا گل و نسرين نفشاندي نخست
گردش گيتي گل رويش بريخت   خاربنان بر سر خاکش برُست

بعد از مفارقت او عزم کردم و نيّت جزم که بقيه زندگاني فرش هوس درنوردم و گرد مجالست نگردم

قطعه

سود دريا نيک بودي گر نبودي بيم موج
صحبت گل خوش بودي گر نيستي تشويش خار
دوش چون طاوس مي نازيدم اندر باغ وصل
اين زمان اندر فراق يار مي پيچم چو مار

حکايت ١٩

يکي را از ملوک عرب حديث ليلي و مجنون بگفتند و شورش حال او که باکمال فضل و بلاغت سر در بيابان نهاده است و زمام اختيار از دست داده است بفرمودش تا حاضر آوردند

He who could never take reſt until he had ſpread roſes and narciſſuſes, through the viciſſitude of heaven the roſes of his cheek are ſcattered whilſt thorns and briars grow over his grave. After a ſeparation from him, I came to a fixed determination that during the remainder of my days, I would fold up the carpet of pleaſure, and abſtain from ſociety. It would be profitable to explore the ocean, but for the dread of the waves. The ſociety of the roſe would be delightful, but for the fear of thorns. Yeſterday I walked proudly as the peacock in the garden of ſociety; but now from the abſence of my friend, I am contorted like the ſnake."

TALE XIX.

They related to one of the kings of Arabia the ſtory of Leila and Mujnoon, and the nature of his inſanity, that whilſt endowed with eminent virtues and poſſeſſing uncommon powers of eloquence, he had abandoned himſelf to diſtraction, and retired into the deſert. The king ordered him to be brought before him.

وملامت كردن گرفت كه در شرف انسان چه خلل ديدي كه خوي حيواني گرفتي وترك عيش آدمي گفتي مجنون بناليد وگفت

شعر

ورب صديق لامني في ودادها
الم يرها يوما فتوضح لي عذري

قطعه

كاش كانان كه عيب من جُستند
رويت اي دلستان بديدندي
تابجاي ترنج در نظرت
بيخبر دستها بريدندي

تاحقيقت معني برصورت دعوي گواهي دادي ملك رادردل آمد كه جمال اورا مطالعه كند تاداند كه چه صورتست كه موجب چندين فتنه است بفرمود طلب كردند در احياء عرب

and when he came reproachfully aſked him what he had ſeen unworthy in human nature, to have induced him to aſſume the manners of the brutes, and to relinquiſh the pleaſures of ſociety. Mujnoon wept and ſaid, “ many of my friends reproach me for my love of Leila: will they never behold her charms, that my excuſe may be accepted? Would to heaven that they who blame me for my paſſion could ſee thy face, O thou raviſher of hearts, that at the ſight of thee they might be confounded, and inadvertently cut their hands inſtead of the lemon.” The king being curious to behold her beauty, that he might be able to judge of the form which had occaſioned ſo much calamity, ordered her to be brought. They ſearched among the Arabian families,

بگردیدند وبدست آوردند وپیش ملک درصحن سراچه بداشتند ملک درهیئت او نظرکرد شخصي دید سیاه فام ضعیف اندام درنظرش حقیر آمد بحکم انکه کمترین خدّام حرم او بجمال ازو بیش بود و بزینت پیش مجنون بفراست دریافت وگفت اي ملک ازدریچه چشم مجنون بجمال لیلي نظر بایست

مثنوي

ترا بر درد من رحمت نیاید   رفیق من یکی هم درد باید
که با او قصهٔ گویم همه روز   دو هیزم را بهم خوشتر بود سوز

شعر

مامرّ من ذکر الحمي بمسمعي
ولو سمعت ورق الحمي صاحت معي
یا معشر الخلان قولوا للمعافي
یالیت تدري ما بقلب الموجعي

نظم

تندرستان را نباشد درد ریش   جزبه همدردي نگویم درد خویش

and having found her, brought her before the king, in the court yard of the palace. The king contemplated her appearance, and beheld a perſon of dark complexion, and weak form, inſomuch that he thought her ſo contemptible, that the meaneſt ſervant of his haram ſurpaſſed her in beauty and elegance. Mujnoon having penetration enough to diſcover what was paſſing in the king's mind ſaid, " O king, the beauty of Leila muſt be ſeen with the eyes of Mujnoon. Thou haſt no compaſſion on my diſorder, my companion ſhould be affected with the ſame malady, that I might ſit all day repeating my tale to him, for two pieces of wood burn together with a brighter flame. The diſcourſe concerning the verdant plain, which has reached my ears; had the leaves on that plain heard it, they would have joined their complaints with mine. O my friends ſay to them who are free from love, O we wiſh that you knew what paſſes in the heart of a lover. The pain of a wound affects not thoſe who are in health. I will not diſcloſe my grief but to thoſe who have taſted the ſame affliction.

گفتن از زنبور بي حاصل بود   با يكي در عمر خود ناخورده نيش
تا ترا حالي نباشد همچو من   حال ما باشد ترا افسانه پيش
سوز من با ديگري نسبت مكن   او نمك بر دست و من بر عضو ريش

حكايت ۲۰

قاضي همداني را حكايت كنند كه با نعلبند پسري سرخوش بود و نعل دلش بر آتش روزگاري در طلبش متالف بود و پويان و مترصد و جويان و بر حسب واقعه گويان

رباعي

در چشم من آمد آن سهي سرو بلند
بر بود دلم ز دست و در پاي افگند
اين ديدهٔ شوخ ميكشـــد دل بكمند
خواهي كه بكس دل ندهي ديده ببند

بيت

از ياد تو غافـــل نتوان كرد به هيچم
سر كوفته مـــارم نتوانم كه به پيچم

It were fruitlefs to talk of an hornet to them, who never felt the fting. Whilft thy mind is not affected like mine, the relation of my forrow feems only an idle tale. Compare not my anguifh to the cares of another man; he only holds the falt in his hand, but it is I who bear the wound in my body."

TALE XX.

They tell a ftory of a Cazy of Hamadan, that he was enamoured with a Farrier's beautiful daughter to fuch a degree, that his heart was inflamed by his paffion, like a horfe fhoe red hot in a forge. For a long time he fuffered great inquietude, and was running about after her in the manner which has been defcribed, "That ftately cyprefs coming into my fight, has captivated my heart and deprived me of my ftrength, fo that I lye proftrate at her feet. Thofe mifchievous eyes drew my heart into the fnare. If you wifh to preferve your heart, fhut your eyes. I cannot by any means get her out of my thought. I am the fnake with a bruifed head, I cannot turn myfelf."

شنیدم که در رهگذری پیش قاضي باز آمد طرفي ازین معامله بگوشش رسیده بود و زایدالوصف رنجیده دشنام بي تحاشي داد وسقط گفت وسنگ برداشت وهیچ از بي حرمتي فرو نگذاشت قاضي با یکي از علماء معتبر که همعنان او بود گفت

بیت

آن شاهدي و خشم گرفتن بینش

وان عقده برابروي ترش شیرینش

در بلاد عرب گویند ضرب الحبیب زبیب

بیت

از دست تو مشت بردهان خوردن

خوشتر که بدست خویش نان خوردن

همانا از وقاحت او بوي سماحت مي آید پادشاهان سخن بصلابت گویند و باشد که درنهان صُلح جویند

I have heard that ſhe met the Cazy in the ſtreet, and ſomething having reached her ears concerning him, ſhe was diſpleaſed beyond meaſure and abuſed and reproached him without mercy, flung a ſtone and did every thing to diſgrace him. The Cazy ſaid to a reſpectable man of learning who was in his company, " behold that beauteous girl how rude ſhe is, behold her arched eyebrow, what a ſweet frown it exhibits. In Arabic they ſay, that a blow from the hand of her we love, is as ſweet as raiſins. To receive a blow on the mouth, from thy hand, is preferable to eating bread from one's own hand." Then again ſhe tempered her ſeverity with a ſmile of beneficence, as kings ſometimes ſpeak with hoſtility, when they inwardly deſire peace.

بیت

انگور نو آورده ترش طعم بوده
روزي دو صبر کن که شیرین گردده

این بگفت و بمسند قضا باز آمد تني چند از عدول که ملازم او بودند زمین خدمت ببوسیدند که باجازت سخني داریم در خدمت بگوییم اگرچه ترک ادبست و بزرگان گفته اند

بیت

نه در هر سخن بحث کردن رواست   خطا بر بزرگان گرفتن خطاست

امّا بحکم آنکه سوابق انعام خداوندي ملازم روزگار بندگانست مصلحتي که بینند و اعلام نکنند نوعي از خیانت باشد طریق صواب آنست که پیرامن این طمع نگردي و فرش ولع در نوردي که منصب قضا پایگاهي منیع است تا بگناهي شنیع ملوّث نگردي حریف اینست که دیدي و حدیث اینست که شنیدي

Unripe grapes are four, but keep them a day or two and they will become fweet. The Cazy having faid thus repaired to his court. Some well difpofed perfons, who were in his fervice, made obeifance and faid, " that with permiffion they would reprefent a matter to him, although it might be deemed unpolite, as the Sages have faid, it is not allowable to argue on every fubject; it is criminal to defcribe the faults of a great perfonage; but that in confideration of the kindnefs which his fervants had experienced from him, not to reprefent what to them appears advifable, is a fpecies of treachery. The laws of rectitude require that you fhould conquer this inclination, and not give way to unlawful defires for the office of Cazy is a high dignity, which ought not to be polluted with a crime. You are acquainted with your miftrefs's character, and have heard her converfation.

مثنوي

یکي کرده بي آب روئي بسي   چه غم دارد از آب رویي کسي
بسا نام نیکویي پنجاه سال   که یک نام زشتش کند پایمال

قاضي را نصیحت یاران یکدل پسند آمد و بر حسن راي و حفظ وفاي ایشان آفرین کرد و گفت نظر عزیزان در مصلحت حال من عین صوابست و مسئله بي جواب ولکن

شعر

ولوانّ حبًّا بالملام یزول   لسمعت انکا یفتریه عدول

بیت

ملامت کن مرا چندانکه خواهي
که نتوان شستن از زنگي سیاهي

این بگفت و کسانرا بتفحص حال او برانگیخت و نعمت بیکران بریخت که گفته اند هرکرا زر در ترازوست زور در بازوست وانکه بر دنیا دست رسي ندارد در همه دنیا کسي ندارد

She who has loſt her reputation, what cares ſhe for the character of another? It has frequently happened that a good name acquired in fifty years has been loſt by a ſingle imprudence." The Cazy approved the admonition of his cordial friends, praiſed their underſtanding and fidelity, and ſaid, " the advice which my friends have given, in regard to my ſituation, is perfectly right, and their arguments are unanſwerable. Of a truth, if friendſhip was to be loſt on our giving advice, then the juſt might be accuſed of falſehood. Reprehend me as much as you pleaſe, but you cannot waſh the blackmoor white." Having ſaid thus, he ſent people to enquire how ſhe did, and ſpent a great deal of money according to the ſaying, " He who has money in the ſcales, has ſtrength in his arms; and he who has not the command of money, is deſtitute of friends in the world.

بيت

هركه زر ديد سر فرو آورد   ور ترازوي آهنين دوشست

في الجمله شبي خلوتي ميسّر شد وهم دران شب شحنه را خبر شد كه قاضي همه شب شراب در سر وشاهد دربر از تنعم نخفتي وبترنم گفتي

غزل

امشب مگر بوقت نمي خواند اين خروس
عشاق بس نكرده هنوز از كنار وبوس
رخسار يار در خم گيسوي تابدار
چون گوي عاج درخم چوگان آبنوس
يكدم كه چشم فتنه نخفتست زينهار
بيدار باش تا نرود عمر بر فسوس
تا نشنوي زمسجد آدينه بانگ صبح
يا از در سراي اتابك غريو كوس

Whosoever sees money, lowers his head; like the beam of the scales, which stops altho it be made of iron." To be brief, one night he obtained a meeting in private, and the superintendent of the police was immediately informed of the circumstance, that the Cazy passed the whole night in drinking wine, and fondling his mistress. He was too happy to sleep and was singing, " that the Cock had not crowed that night at the usual hour." The lovers were not yet satisfied with each others company; the cheeks of the mistress were shining between her curling ringlets, like the ivory ball in the ebony bat in the game of Chowgong. In that instant, when the eye of enmity is asleep, be thou upon the watch, lest some mischance befal you; until you hear the Mouzzin proclaiming the hour of prayer; or the sound of the kettel drum from the gate of the police of Atabuk,

لب بر لبي چو چشم خروس ابلهي بود
برداشتن بگفتن بيهودهٔ خروس

قاضي درين حالت بود يكي از متعلّقان درآمد وگفت چه نشيني خيز وتا پاي داري گريز كه حسودان بر تو دقّي گرفته اند بلكه حقّي گفته اند تا مگر اين آتش فتنه كه هنوز اندك است بآب تدبيري فرو نشانيم مبادا كه فردا چون بالا گيرد عالمي را فرا گيرد قاضي بتبسم فرو نگه كرد وگفت

قطعه

پنجه در صيد كرده ضيغم را   چه تفاوت كند كه سگ آيد
روي در روي دوست كن بگذار   ناعد و پشت دست مي خايد

ملك را دران شب آگهي دادند كه در ملك تو چنين منكري حادث شده است چه فرمائي گفت من اورا ازجملهٔ فضلاء عصر ويگانهٔ دهر ميدانم باشد كه معاندان در حق او بغرض خوض كرده باشند اين سخن درسمع قبول من نيايد مگر آنكه كه معاينه گردد كه حكما گفته اند

it would be foolifhnefs to ceafe kiffing at the crowing of the foolifh cock. The Cazy was in this fituation when one of his fervants entering faid, " why are you fitt ing thus, arife and run, as faft as your feet can carry you, for your enemies have laid a fnare for you, nay they have faid the truth. But whilft this fire of ftrife is yet but a fpark, extinguifh it with the watter of good management; for it may happen that to-morrow when it breaks out into a flame, it will fpread throughout the world." The Cazy fmiling looked on the ground and faid, " If the lion has his paw on the game, what fignifies it if the dog fhould come. Turn your face towards your miftrefs, and let your rival bite the back of his hand." That very night they carried inteligence to the king of the wickednefs which had been committed in his dominions, and begged to know his commands. He anfwered, " I believe the Cazy to be the moft learned man of the age; and it is poffible that this may be only a plot of his enemies to injure him. I will not give credit to this ftory, without I fee proofs with mine own eyes; for the fages have faid.

بيت

به تندي سبک دست بردن بتيغ
بدندان برد پشت دست دريغ

شنيدم که سحرگاهي ملک با تني چند از خاصان بربالين قاضي رسيد شمع را ديد ايستاده وشاهد نشسته ومي ريخته وقدح شکسته وقاضي درخواب مستي بيخبر ازملک هستي ملک بلطفش بيدار کرد وگفت برخيز که آفتاب برآمد قاضي دريافت وگفت ازکدام جانب برآمد گفت ازجانب مشرق گفت الحمدلله که در توبه بازست بحکم اين حديث که لا يغلق باب التوبة علي العباد حتي تطلع الشمس من مغربها و گفت استغفرالله واتوب اليه

قطعه

اين دو چيزم برگناه انگيختند — بخت نافرجام وعقل ناتمام
گر گرفتارم کني مستوجبم — ور ببخشي عفو بهتر زانتقام

He who quickly lays hold of the ſword in his anger, will gnaw the back of his hand through ſorrow." I heard that at the dawn of day, the king with ſome of his principal courtiers came to the Cazy's bed chamber. He ſaw the candle burning, and the miſtreſs ſitting down, with the wine ſpilt, and the glaſs broken; and the Cazy ſtupified between ſleep and intoxication, loſt to all ſenſe of his exiſtence. The king kindly waked him, " and ſaid, get up for the ſun is riſen." The Cazy perceiving him, aſked, " from what quarter has the ſun riſen?" The king anſwered from the Eaſt. The Cazy replied, " God be praiſed, then the door of repentance is ſtill open, according to the tradition, the gate of repentence ſhall not be ſhut againſt the ſervants of God, until the ſun ſhall riſe in the weſt; adding, now I aſk pardon of God, and vow to him that I will repent. Theſe two things have led me unto ſin, ill fortune, and a weak underſtanding. If you ſeize me I deſerve it, but if you pardon me, forgiveneſs is better than vengeance.

ملک گفت توبه درين حالت که بر هلاک خود اطلاع يافتي سودي ندارد

قطعه

چه سود از دزدي انگه توبه کردن
که نتواني کمند انداخت بر کاخ
بلند از ميوه گو کوتاه کن دست
که کوته خود ندارد دست بر شاخ

ترا با وجود چنان منکري که ظاهر شد سبيل خلاصي صورت نه بندد اين بگفت و موکلان عقوبت بروي در آويخت گفت مرا در خدمت سلطان يک سخن باقيست ملک پرسيد که آن چيست

قطعه

بآستين ملالي که بر من افشاني
طمع مدار که از دامنت بدارم دست

The king " ſaid repentance can now avail nothing, as you know that you are about to ſuffer death. What good is there in a thief's repentance, when he has not the power of throwing a rope into the upper ſtory. Tell him who is tall, not to pluck the fruit, for he of low ſtature cannot extend his arm to the branch. To you who have been convicted of ſuch wickedneſs, there can be no hopes of eſcape." The king having ſaid thus, ordered the officers of juſtice to take charge of him. The Cazy ſaid, " I have yet one word to ſpeak to your majeſty." He aſked, " what is it?" He replied, " as long as I labour under your diſpleaſure, think not that I will let go the ſkirt of your garment.

اگر خلاص محالست ازین گنه که مراست
بدان کرم که تو داري اميدواري هست

ملک گفت این لطیفه بدیع آوردي و این نکته غریب گفتي ولیکن محال عقلست وخلاف شرع که ترا فضل وبلاغت امروز از چنگ عقوبت من برهاند مصلحت آن بینم که ترا از قلعه به نشیب بیندازم تا دیگران عبرت گیرند گفت اي خداوند جهان پروردهٔ نعمت این خاندانم ونه تنها من این گنه کرده ام دیگري را بینداز تا من عبرت گیرم ملک را ازین سخن خنده آمد وبعفو از سر خطاي او درگذشت ومتعندان اورا که اشارت بکشتن او کرده بودند گفت

بیت

همه جهال عیب خویشتنید   طعنه بر عیب دیگران مزنید
هرکه او عیب خویشتن بیند   طعنه برعیب دیگران نکند

Although the crime which I have committed may be unpardonable, ſtill I entertain ſome hopes from your clemency. The king ſaid, " you have ſpoken with admirable facetiouſneſs and wit, but it is contrary to reaſon and to law that your wiſdom and eloquence ſhould reſcue you from the hand of juſtice. To me it ſeems adviſable that you ſhould be flung headlong from the top of the caſtle to the earth, as an example for others." He replied, " O monarch of the univerſe, I have been foſtered in your family, and am not ſingular in the commiſſion of ſuch crimes, therefore I beſeech you to precipitate ſome one elſe, in order that I may benefit by the example." The king laughed at his ſpeech, and ſpared his life; and ſaid to his enemies, " All of you are burthened with defects of your own, reproach not others with their failings. Whoſoever is ſenſible of his own faults, carps not at another's failing."

حكايت منظومه ٢١

جواني پاك بازو پاك رو بود   كه با پاكيزه رويي در گرو بود
چنين خواندم كه در درياي اعظم   بگردابي در افتادند باهم
چو ملاّح آمدش تا دست گيرد   مبادا كه اندران سختي بميرد
همي گفت از ميان موج تشوير   مرا بگذار و دست يار من گير
درين گفتن جهان بروي در آشفت   شنيدندش كه جان ميداد و مي گفت
حديث عشق ازان بطال منيوش   كه در سختي كند ياري فراموش
چنين كردند ياران زندگاني   زكار افتاده بشنو تا بداني
كه سعدي راه و رسم عشق بازي   چنان داند كه در بغداد تازي
دلارامي كه داري دل درو بند   دگر چشم از همه عالم فرو بند
اگر ليلي و مجنون زنده گشتي   حديث عشق ازين دفتر نوشتي

TALE XXI.

There was an affectionate and amiable youth who was betrothed to a beautiful girl. I have heard that as they were sailing on the ocean, they fell together into a whirlpool. When the mariners went to the young man that they might catch his hand, and save him from perishing, in that unhappy juncture, he called aloud and pointed to his mistress from the midst of the waves, " Leave me and take the hand of my beloved." The whole world admired him for that speech, and when he was expiring he was heard to say, " Learn not the tale of love from that faithless wretch, who forgets his beloved in the hour of danger." Thus ended the lives of those lovers; hearken and learn from those of experience, for Sâdy is as conversant in the ways and customs of love, as the Arabic language is familiar at Baghdad. Fix your heart on the mistress whom you have chosen, and be blind to every other earthly object. If Leila and Mujnoon were now living, they might learn the history of love from this book.

باب ششم در ضعف وپيري

حكايت ١

باطائفهٔ دانشمندان در جامع دمشق بحثي همي كردم ناگاه جواني از در در آمد و گفت با شما كسي هست كه زبان فارسي داند اشارت بمن كردند گفتم خيرست گفت پيري صد و پنجاه ساله در حالت نزعست وبزبان فارسي چيزي ميگويد ومفهوم ما نمي گردد اگر بكرم قدم رنجه شوي مزد يابي باشد كه وصيّتي كند چون ببالينش فرا رسيدم اين ميگفت

قطعه

دمي چند گفتم برآرم بكام دريغا كه بگرفت راهِ نفس
دريغا كه برخوان الوان عمر دمي چند خورديم وگفتند بس

معناي اين سخن با شاميان بعربي گفتم تعجب كردند از عمر دراز وتاسّف خوردن او بر حيات دنيا گفتمش چه گونه درين حالت گفت چه گويم

CHAPTER VI.

On Imbecility and Old age.

TALE I.

I was engaged in a diſputation with ſome learned men in the Moſque of Damaſcus, when ſuddenly a young man entering the gate ſaid, " is there any one amongſt you who underſtands the Perſian language?" They pointed to me, I aſked what was the matter. He anſwered, " an old man, of a hundred and fifty years of age, is in the agonies of death, and ſays ſomething in the Perſian language, which we do not comprehend. If you will have the goodneſs to take the trouble to go, you will obtain your reward: perhaps he may want to make his will." When I came to his pillow, he ſaid, " I was in hopes that I ſhould have ſpent the ſmall remnant of my life in eaſe, but I can ſcarcely draw my breath. Alas that at the table of variegated life, I ate a little and they ſaid it is enough." I explained to the Damaſciens in Arabic, the ſignification of the diſcourſe. They wondered that at his advanced age, he ſhould grieve for worldly life. I then aſked him how he found himſelf. He replied, " what can I ſay?

قطعه

ندیدهٔ که چه سختي همي رسد بکسي
که از دهانش بدر میکنند دندانی
قیاس کن که چه حالش بود دران ساعت
که از وجود عزیزش بدر رود جاني

گفتم تصوّر مرگ از خیال بدر کن ووهم را بر طبیعت مستولي مگردان که فیلسوفان گفته اند مزاج اگرچه مستقیم بود اعتماد بقارا نشاید ومرض اگرچه هایل بود دلالت کلي بر هلاک نکند اگر فرمائي طبیبي را بخوانیم تا معالجه کند که بهشوي گفت هیهات

مثنوي

خواجه دربند نقش ایوانست
خانه از پاي پست ویرانست .

Have you not feen what pain he fuffers, who has one of his teeth drawn out of his mouth; think then what muft be the ftate in that moment when the foul is departing from this precious body." I faid difmifs from your imagination the thoughts of death, and let not apprehenfion overcome your conftitution; for the philofophers have faid, although the animal fyftem be in full vigour, yet we ought not to rely in its continuance; and on the other hand, although a difeafe be dangerous, yet it is no pofitive proof of approaching death. If you will give me leave, I will fend for a phyfician, that he may prefcribe fome medicine which may be the means of your recovery." He replied, "alas! The mafter of the houfe is confidering how to decorate his hall, whlift the foundation is in a ftate of decay.

دست برهم زند طبيب ظريف
چون خرف بيند اوفتاده حريف
پيرمردي زنزع مي ناليد
پيرزن صندلش همي ماليد
چون مخبط شد اعتدال مزاج
نه عزيمت اثر كند نه علاج

حكايت ٢

پيري حكايت كرده بود كه دختري خواسته بودم وحجره بگل آراسته وبخلوت باو نشسته وديده ودل دروبسته شبهاي دراز نخفتني وبذلها ولطيفها گفتمي تاباشد كه وحشت نگيرد وموانست پذيرد ازان جمله شبي ميگفتم كه بخت بلندت يار بود وچشم دولت بيدار كه بصحبت پيري افتادي پخته وجهانديده وگرم وسرد روزگارچشيده ونيك وبد آزموده حق صحبت بداند وشرط مودت بجاي آرد ومشفق ومهربان خوش طبع وشيرين زبان

The ſkilful phyſician ſmites his hands together, when he ſees the old man broken like a potſherd. The ſick man was lamenting in agony, whilſt an old woman was anointing his feet with a preparation of ſandal-wood. But when the animal temperament is deſtroyed, neither amulets nor medicines are of any uſe.

TALE II.

An old man telling a ſtory about himſelf ſaid, " when I married a young virgin, I bedecked a chamber with flowers, ſat with her alone, and had fixed my eyes and heart ſolely upon her. Many long nights I paſſed without ſleep, repeating jeſts and pleaſantries, to remove ſhyneſs, and make her familiar. On one of thoſe nights I ſaid, fortune has been propitious to you, in that you have fallen into the ſociety of and old man, of mature judgment, who has ſeen the world, and experienced various ſituations of good and bad fortune, who knows the rights of ſociety, and has performed the duties of friendſhip, one who is affectionate, affable, cheerful and converſable,

مثنوي

تا توانم دلت بدست آرم   ور بيازاريم نيازارم
ورچو طوطي شكر بود خورشت   جان شيرين فداي پرورشت

نه گرفتار آمدي بدست جواني معجب وخيره راي سرتيز و سبك پاي كه هردم هواي پزد وهر لحظه رائي زند وهر شب جاي خسپد وهر روز ياري گيرد

قطعه

جوانان خورم اند وخوب رخسار   وليكن در وفا با كس نپايند
وفاداري مدار از بلبلان چشم   كه هردم بر گلي ديگر سرايند

امّا طايفه پيران بعقل وادب زندگاني كنند نه بر مقتضاي جهل جواني

بيت

زخود بهتري جوي وفرصت شمار
كه با چون خودي كم كني روزگار

I will exert my utmoſt endeavours to gain your affection, and if you ſhould treat me unkindly, I will not be offended; or if like the parrot your food ſhould be ſugar, I will devote my ſweet life to your ſupport. You have not met with a youth of a rude diſpoſition, with a weak underſtanding, head ſtrong, a gadder, who would be conſtantly changing his ſituation and inclinations, ſleeping every night in a new place, and every day forming ſome new intimacy. Young men may be lively and handſome, but they are inconſtant in their attachments. Look not for fidelity from thoſe, who with the eyes of the nightingale, are every inſtant ſinging upon a different roſebuſh. But old men paſs their time in wiſdom and good manners, not in the ignorance and frivolity of youth. Seek for one better than yourſelf, and having found him, conſider yourſelf fortunate; for with one like yourſelf, you would paſs your life without improvement."

گفت چندان برین نمط بگفتم وگمان بردم که دلش در قید من آمد وصید من شد ناگاه نفسي سرد از دل پر درد برآورد وگفت چندین سخن که گفتي در ترازوي عقل من وزن آن یک سخن ندارد که از قابلهٔ خویش شنیده ام که زن جوان را اگر تیري در پهلو نشیند به که پیري في الجمه امکان موافقت نبود ومفارقت انجامید مدّت عدّت بر آمد عقد نکاحش با جواني بستند تند ترش روي تهي دست بد خوي جور وجفا میدید ورنج وعنا میکشید وشکر نعمت حق همچنان میگفت که الحمد لله که ازان عذاب الیم برهیدم وبدین نعمت مقیم برسیدم

بیت

با این همه جور و تند خویی   نازت بکشم که خوبرویی

قطعه

با تو مرا سوختن اندر عذاب   به که شدن با دگري در بهشت
بوي پیاز از دهن خوبروي   نغزتر آید که گل از دست زشت

He ſaid, " I ſpoke a great deal after this manner, and thought that I had made a conqueſt of her heart; when all of a ſudden, ſhe fetched a cold ſigh from the bottom of her heart, and replied; all the fine ſpeeches that you have been uttering, have not ſo much weight in the ſcale of my reaſon, as one ſingle ſentence which I heard from my nurſe; that if you plant an arrow in the ſide of a young woman, it is not ſo painful as the ſociety of an old man. In ſhort," continued he, " it was impoſſible to agree, and our differences ended in a ſeparation. After the time preſcribed by law, ſhe married a young man of an impetuous temper, ill natured and in indigent circumſtances; ſo that ſhe ſuffered the injuries of violence, with the evils of penury; however, ſhe returned thanks for her lot, and ſaid, God be praiſed, that I eſcaped from infernal torment, and have obtained this permanent bleſſing. Amidſt all this violence, and impetuoſity of temper, I will put up with your airs, becauſe you are handſome. It is better to burn with you in hell, than to be in paradiſe with the other. The ſcent of onions from a beautiful mouth, is more fragrant than the odour of the roſe from the hand of one who is ugly."

حكايت ۳

مهمان پيري بودم در ديار بكر مال فراون و فرزند خوبروي داشت شبي حكايت كرد مرا در عمر خويش بجز اين فرزند نبوده ست درختي درين وادي زيارتگاهست كه مردمان بحاجت خواستن انجا روند شبهاي درپاي آن درخت بحق ناليده ام تا مرا اين فرزند بخشيده است شنيدم كه پسر با رفيقان آهسته ميگفت چه بودي كه من آن درخت را بدانستمي كه كجاست تا دعا كردمي كه پدرم بميرد

حكمت

خواجه شادي كنان كه فرزند عاقلست وپسر طعنه زنان كه پدرم فرتوت

قطعه

سالها بر تو بگذرد كه گذر   نكني سوي تربت پدرت
تو بجاي پدر چه كردي خير   تا همان چشم داري از پسرت

TALE III.

In the territory of Diarbekr, I was the gueſt of a very rich old man, who had a handſome ſon. One night, he ſaid, "during my whole life, I never had any child but this ſon. Near this place is a ſacred tree, to which men reſort to offer up their petitions. Many nights at the foot of this tree I beſought God, until he beſtowed on me this ſon." I heard that the ſon was ſaying to his friends, in a low tone of voice, "how happy ſhould I be to know where that tree grows, in order that I might implore God for the death of my father." The father was rejoicing in his ſon's wiſdom; whilſt the ſon deſpiſed his father's decrepitude. Many years have elapſed ſince you viſited your father's grave; what piety have you ſhewn towards your parent, that you ſhould expect dutifulneſs from your ſon?

حکایت ۴

روزي بغرور جواني سخت رانده بودم وشبانگه بپاي کوهي سست مانده پير مردي ضعيف از پس کاروان همي آمد وگفت چه خسپي خيز نه جاي خفتنست گفتم چون روم که نه پاي رفتنست گفت نشنيدهٔ که گفته اند رفتن و نشستن به که دويدن وگسستن

قطعه

اي که مشتاق منزلي مشتاب پند من کار بند وصبر آموز
اسپ تازي دو تگ رود بشتاب اشتر آهسته ميرود شب وروز

حکایت ۵

جواني چست ولطيف و خندان وشيرين زبان درحلقه عشرت ما بود که در دلش از هيچ نوعي غم نيامدي ولب از خنده فراهم نياوردي روزگاري برآمد که اتفاق ملاقات نيفتاد بعد ازان ديدمش زن خواسته وفرزندان خاسته و

TALE IV.

Once in the vigour of youth I had performed a long journey, and at night, being fatigued, remained at the foot of a mountain. A debilitated old man, who arrived after the caravan, ſaid, " why do you ſleep? get up, this is not a place for repoſe." I ſaid to him, " how can I proceed, not having the uſe of my feet?" He replied, " have you not heard how it has been ſaid, that proceeding and halting, is better than running until you are fatigued." O ye, who wiſh to reach the end of your day's journey, be not in haſte; liſten to my counſel, and learn patience. The Arab horſe makes two ſtretches on full ſpeed, and the camel travels ſlowly day and night.

TALE V.

An active, pleaſant, and merry youth, of agreeable manners, was one of our happy ſociety; ſorrow in no ſhape entered his breaſt, laughter would not ſuffer him to cloſe his lips. A conſiderable time had paſſed without my happening to meet with him. Afterwards I ſaw him with a wife and children;

بیخ نشاطش بریده و گل هوسش پژمرده پرسیدمش که این چه حالتست گفت تا کودکان بیاوردم دگر کودکی نکردم

بیت

چون پیر شدی زکودکی دست بدار
بازی و ظرافت بجوانان بگذار

مثنوی

طرب نوجوان ز پیر مجوی که دگر ناید آب رفته بجوی
زرع را چون رسید وقت درو نخرامد چنانکه سبزهٔ نو

قطعه

دور جوانی بشد از دست من آه دریغ آن زمن دلفروز
قوت سر پنجهٔ شیری برفت راضیم اکنون به پیری چو یوز
پیرزنی موی سیه کرده بود گفتمش ای مامک دیرینه روز
موی به تلبیس سیه کرده گیر راست نخواهد شدن این پشت کوز

his merriment had ceafed, and his countenance was much altered. I afked him what was the matter. He replied, " When I became the father of children I left off childifh fport. When you are grown old, give up puerilities; and leave play and joking to youth. Look not for the fprightlinefs of youth in old age, fince the ftream will not return again to the fpring head. When the field of corn is fit for the fickle, it does not wave in the wind, with that vigour, as when it was green. The feafon of youth has elapfed, alas! thofe days which enlivened the heart. The lion has loft the ftrength of his paw, and like an old leopard, I am now contented with a cheefe." An old woman having ftained her hairs black, I faid to her, O my little old mother, you have made your hair black, but cannot ftraighten your bent-back.

حکایت ٦

روزي بجهل جواني بانگ بر مادر زدم دل آزرده بکنجي نشست گریان همي گفت مگر خوردي فراموش کردي که درشتي میکني

قطعه

چه خوش گفت زالي بفرزند خویش
چو دیدش پلنگ افگن و پیل تن
گر از عهد خوردیت یاد آمدي
که بیچاره بودي در آغوش من
نکردي درین روز بر من جفا
که تو شیر مردي و من پیره زن

حکایت ٧

توانگري بخیل را پسري رنجور بود نیک خواهانش گفتند مصلحت آنست که از بهر او ختم قران کني ویا بذل قربان

TALE VI.

One day, through the ignorance of youth, I ſpoke ſharply to my mother, which vexing her to the heart, ſhe ſat down in a corner, and wept, ſaying, " Have you forgotten all the trouble that you gave me in your infancy, that you thus treat me with unkindneſs? What a good ſaying was that of an old woman to her ſon, when ſhe ſaw him able to ſubdue a tiger, having the ſtrength of an elephant. If you had but recollected your time of childhood, when you lay helpleſs in my arms, you would not treat me with violence, now that you have the ſtrength of a lion, whilſt I am an old woman."

TALE VII.

A rich miſer having a ſon that was ſick, his friends repreſented that he ought either to cauſe the Koran to be read from beginning to end, or elſe offer ſacrifice,

باشد که خداي تعالي شفا دهد لختي باندیشه فرو رفت و
گفت ختم مصحف بحضور اولیترکه گله دورست صاحبدلي
بشنید و گفت ختمش بعلت آن اختیار افتاد که قران بر سر
زبانست و زر در میان جان

مثنوي

دریغا گردن طاعت نهادن　　گرش همراه بودي دست دادن
بدیناري چو خر در گل بمانند　　ور الحمدي بخواهي صد بخوانند

حکایت ۸

پیرمردیرا گفتند چرا زن نکني گفت با پیرزنانم الفتي نباشد
گفتند زن جوان بخواه چون مکنت داري گفت مرا که پیرم
با پیرزنانم الفتي نباشد اورا که جوان باشد با من که پیرم چون
دوستي صورت بندد

that the high God might reſtore his ſon to health. After a little conſideration he ſaid, " it is better to read the Koran, as it is at hand, and the flocks are at a diſtance." A holy man hearing this ſaid, " he preferred reading the Koran becauſe the words are at the tip of his tongue, and the money is in the inſide of his heart. Alas! if the performance of religious rites was to be accompanied with alms, they would remain like the aſs in the mire; but if you require only the firſt chapter of the Koran, they will repeat it an hundred times."

TALE VIII.

They aſked an old man, why he did not marry. He anſwered, " I ſhould not like an old woman." They ſaid, " marry a young one, ſince you have property," He replied, " ſince I, who am an old man, ſhould not be pleaſed with an old woman, how can I expect that a young one would be attached to me."

حکایت منظومه

شنیده ام که درین روزها کهن پیری
خیال بست به پیرانه سر که گیرد جفت
بخواست دخترکی خوب روی گوهر نام
چو درج گوهر از چشم مردمان بنهفت
چنانکه رسم عروسی بود تماشا بود
ولی بحمله اوّل عصای شیخ بخفت
کمان کشید و نزد بر هدف که نتوان دوخت
مگر بسوزن فولاد جامهٔ هنگفت
بدوستان گله آغاز کرد و حجت ساخت
که خانمان من این شوخ دیده پاک برفت
میان شوهر و زن جنگ و فتنه خاست چنان
که سر بشحنه و قاضی کشید و سعدی گفت
پس از خلافت و شنعت گناه دختر نیست
ترا که دست بلرزد گهر چه دانی سفت

TALE IX.

I have heard, that, not long ago, a decrepid old man, in his dotage, took it into his head to marry; and wedded a beautiful virgin named Gem; who like a casket of jewels, had been concealed from the sight of men. The nuptials were celebrated with all the splendor usual on such occasions. Shortly after, he began complaining to his friends, and attempted to make it appear that the impudent girl had dishonored his family. Such strife and contention ensued between the parties, that at last the cause was brought before the superintendent of the police, and the Cazy. When matters had come to this pass, "Sady said, the girl is not to blame, how can you, with your trembling hand, be able to bore pearls."

باب هفتم در تاثير تربيت

حكايت ۱

يكي از وزرا پسري كودن داشت پيش يكي از دانشمندان فرستاد كه مراين را تربيتي كن مگر عاقل شود مدتي تعليمتش كرد موثر نبود پيش پدرش كسي فرستاد كه اين عاقل نميشود ومرا ديوانه كرد

قطعه

چون بود اصل جوهر قابل   تربيت را درو اثر باشد
هيچ صيقل نكو نداند كرد   آهني را كه بد گهر باشد
سگ بدرياي هفتگانه مشو   كه چو ترشد پليد تر باشد
خر عيسي گرش بمكه برند   چون بيايد هنوز خر باشد

حكايت ۲

حكيمي پسران را پند همي داد كه جانان پدر هنر آموزيد كه ملك ودولت دنيا اعتماد را نشايد وجاه از دروازه بدر برود

CHAPTER VII.

Of the effects of Education.

TALE I.

A certain Vizier had a ſtupid ſon, whom he ſent to a learned man, deſiring him to inſtruct him, in hopes that his capacity might improve. After having inſtructed him for ſome time, without any effect, he ſent a perſon to the father with this meſſage; Your ſon has no capacity, and has almoſt diſtracted me. When nature has given capacity, inſtruction will make impreſſion; but if iron is not of a proper temper, no poliſhing will make it good. Waſh not a dog in the ſeven rivers, for when he is wetted, he will only be dirtier. If the aſs that carried Jeſus Chriſt, was to be taken to Mecca, at his return he would ſtill be an aſs.

TALE II.

A Philoſopher was thus exhorting his ſons, " My dear children acquire knowledge, for on worldly riches and poſſeſſions no reliance can be placed; rank will be of no uſe out of your own country,

وسیم و زر در سفر محل خطراست یا دزد بیکبار ببرد ویا خواجه بتفاریق بخورد امّا هنر چشمهٔ زاینده است ودولت پاینده واگر هنرمند از دولت بیفتد غم نباشد که هنر در نفس خود دولتست هنرمند هرجا که رود قدر بیند ودر صدر نشیند وبي هنر هرجا که رود لقمه چیند وسختي بیند

بیت

سختست پس از جاه تحکم بردن   خوکرده بناز جور مردم بردن

قطعه

وقتي افتاد فتنهٔ در شام   هرکس از گوشهٔ فرا رفتند
روستا زادگان دانشمند   بوزیري پادشا رفتند
پسران وزیر ناقص عقل   بگدائي بروستا رفتند

بیت

میراث پدر خواهي علم پدر آموز
کین مال پدر خرج توان کرد بده روز

and on a journey, money is in danger of being loſt; for either the thief may carry it off all at once, or the poſſeſſor may conſume it by degrees. But knowledge is a perennial ſpring of wealth, and if a man of education ceaſes to be opulent, yet he need not be ſorrowful, for knowledge of itſelf is riches. A man of learning, wherever he goes, is treated with reſpect, and ſits in the uppermoſt ſeat, whilſt the ignorant man gets only a ſcanty fare, and encounters diſtreſs. After enjoying, it is diſtreſſing to be obliged to obey, and he who has been uſed to careſſes, cannot bear rough uſage from the world." There once happened an inſurrection in Damaſcus, where every one deſerted his habitation. The wiſe ſons of a peaſant became the king's miniſters, and the ſtupid ſons of the Vizier were reduced to aſk charity in the village. If you want a paternal inheritance, acquire from your father knowledge, for his wealth may be ſpent in ten days.

حکایت ۳

یکي از فضلا تعلیم ملک زاده کردي وضرب بي محابا زدي وزجر بي قیاس کردي پسر از بي طاقتي شکایت پیش پدر برد وجامه از تن دردمند برداشت پدر را دل بهم برآمد استاد را بخواند وگفت بر پسران احاد رعیت چندین جفا و توبیخ روا نمي داري که پسر مرا سبب چیست گفت سخن اندیشه باید گفتن وحرکت پسندیده باید کردن همه خلق را خاصه پادشاهان را که هر چه بردست وزبان ملوک رفته شود هر اینه بافواه گفته شود وقول وفعل عوام را چندان اعتبار نباشد

قطعه

اگر صد نا پسند آید ز درویش   رفیقانش یکي از صد ندانند
وگر یک نا پسند آید ز سلطان   ز اقلیمي به اقلیمي رسانند

پس در تهذیب اخلاق خداوند زادگان اجتهاد بیش از ان باید کرد که در حق عوام

TALE III.

A learned man, who had the education of a king's ſon, beat him unmercifully, and treated him with the utmoſt ſeverity. The boy, unable to bear this treatment, complained to his father, and ſtripped himſelf, to ſhew the marks of violence. The father's heart being troubled, he ſent for the maſter, and ſaid " you do not uſe any of my ſubject's children in the cruel manner that you treat my ſon, what is the reaſon of this? " He replied, " to diſcourſe with propriety, and to have a pleaſing conciliating manner, becomes mankind in general, but more eſpecially kings; becauſe, whatſoever they ſay or do, will certainly be in the mouths of every one; whilſt the words and actions of common people are not of ſo much conſequence. If a durwaiſh ſhould commit an hundred improprieties, his companions would not remark one of them, but if a king makes only one improper ſtep, it is circulated from kingdom to kingdom, therefore in forming the manners of young princes, more labor and pains ſhould be beſtowed than on the vulgar.

قطعه

هرکه در خوردیش ادب نکنند در بزرگي فلاح ازو برخاست
چوب تر را چنان که خواهي پیچ نشود خشک جز بآتش راست

بیت

ان الغصون اذا قومتها اعتدلت
وليس ينفعك التقويم با لخشب

ملک را حسن تدبیر ادیب وتقریر سخن او موافق راي آمد خلعت ونعمت بخشید وپایگاه ازانچه بود برتر گردانید

حکایت ۴

معلم کتابي را دیدم در دیار مغرب ترش روي وتلخ گفتار وبد خوي ومردم آزار وگدا طبع وناپرهیزگار که عیش مسلمانان بدیدن او تبه گشتي وخواندن قرانش دل مردم سیه کردي جمعي پسران پاکیزه ودختران دوشیزه بدست

He who is not taught good manners in his childhood, will have no good qualities when he arrives at manhood. You may bend green wood as much as you pleafe; but when it is dry it cannot be made ftraight without fire. Of a truth you may twift the tender branches, but will in vain attempt to ftraighten dry wood." The king, approving of the mafter's wholefome difcipline, and of the manner in which he had delivered his fpeech, beftowed on him a drefs of honor, and a largefs, and promoted him.

TALE IV.

I faw a fchool mafter in Africa, who had a crabbed countenance, and a bitter tongue; he was an enemy to humanity, mean fpirited, and impetuous, fo that the fight of him interrupted the pleafure of Moflems, and his reading of the Koran diftracted the hearts of men. A number of beautiful boys, and tender virgins, who were fubject to

جفاي او گرفتار نه زهره خنده و نه ياراي گفتار كه عارض سيمين يكي را طپانچه زدي و گاه ساق بلورين ديگري را شكنجه كردي القصه شنيدم كه طرفي از خيانت او معلوم كردند بزدندش و براندند و مكتب اورا بمصلحي دادند پارسائي سليم نيك مردي حليم كه سخن جز بحكم ضرورت نگفتي و موجب آزار كس بزبانش نرفتي كودكان را هيبت استاد نخستين از سر بدر رفت و معلم دومين را اخلاق ملكي ديدند ديو يكديگر شدند و باعتماد حلم او ترك علم كردند و در اغلب اوقات ببازيچه فراهم نشستند و لوح درست ناكرده بر سر يكديگر شكستندي

بيت

اوستاد معلم چو بود كم آزار خرسك بازند كودكان در بازار

بعد از دو هفته بر در آن مسجد گذر كردم معلم اولين را ديدم كه دل خوش كرده بودند و بمقام خويش باز آورده

his tyrannic arm, dared not preſume to laugh, nor venture to ſpeak; for he uſed to ſmite the ſilver cheeks of the one, and would ſometimes put the chryſtal legs of the other into the ſtocks. In ſhort, I heard that ſome part of his conduct having been diſcovered, they beat him, and expelled him, and gave the ſchool to a pious good man, of ſo meek and patient a temper, that he never ſpoke a word, but when he was forced to it; and nothing ever proceeded from his tongue, that could give offence to any one. The boys had got the fear of the old maſter out of their heads, and ſeeing the new one of angelic manners, they be came furious towards one another; and relying on his forbearance, they neglected their ſtudies, and ſpent moſt of their time in play, and without finiſhing their copies, broke their tablets on one another's heads. When the maſter is relax in his diſcipline, the boys play at leap-frog in the market place. A fortnight after, I paſſed by the gate of the Moſque, and ſaw the old maſter, whom they had encouraged and reinſtated in his office.

انصاف برنجیدم و لا حول کنان گفتم که ابلیس را دگربار معلم ملایکه چرا کرده اند پیرمردی جهان دیده بشنید وگفت نشنیده که گفته اند

مثنوی

پادشاهی پسر بمکتب داد   لوح سیمینش بر کنار نهاد
بر سر لوح او نوشته بزر   جور استاد به که مهر پدر

حکایت ٥

پارسازاده را نعمت بی قیاس از ترکه عمان بدست افتاد فسق وفجور آغاز کرد ومبذری پیشه گرفت فی الجمله چیزی نماند از سایر معاصی ومنکری که نکرد ومسکری که نخورد باری به نصیحتش گفتم ای فرزند دخل آب روانست وعیش آسیای گردان یعنی خرج فراوان مسلم کسی را باشد که دخل معین دارد

In truth, I was concerned, and invoking God I ſaid, " Why have they a ſecond time appointed the devil a preceptor for angels." An experienced old man, hearing me, laughed and ſaid, have you not heard what has been related? " A king ſent his ſon to ſchool, and placed a ſilver tablet under his arm. On the face of the tablet was written in gold, The ſeverity of the maſter is better than the indulgence of the father."

TALE V.

The ſon of a religious man, who ſucceeded to an immenſe fortune by the will of his uncle, became a diſſipated and debauched profligate, in ſo much, that he left no heinous crime unpractiſed, nor was there any intoxicating drug which he had not taſted. Once I admoniſhed him ſaying, " O my ſon, wealth is a running ſtream, and pleaſure revolves like a millſtone; or in other words, profuſe expence ſuits him only who has a certain income.

قطعه

چو دخلت نیست خرج آهسته ترکن
که مي گویند ملاحان سرودي
اگر باران بکوهستان نبارد
بسالي دجله گردد خشک رودي

عقل وادب پیش گیر ولهو ولعب بگذار که چون نعمت سپري شود سختي بري وپشیمان خوري پسر از لذت ناي ونوش این سخن در گوش نیاورد وبر قول من اعتراض کرد وگفت راحت عاجل را بتشویش محنت آجل منغص کردن خلاف راي خردمندانست

مثنوي

خداوندان کام ونیک بختي چرا سختي برند از بیم سختي
برو شادي کن اي یار دل افروز غم فردا نشاید خوردن امروز

فکیف مرا که در صدر مروت نشسته ام وعقد فتوت بسته وذکر انعام من در افواه عوام افتاده

"When you have no certain income, be frugal in your expences, becaufe the failors have a fong, that if the rain does not fall in the mountains, the Tigris will become a dry bed of fand in the courfe of a year. Practife wifdom and virtue, and relinquifh fenfuality, for when your money is fpent, you will fuffer diftrefs, and expofe yourfelf to fhame." The young man, feduced by mufic and wine, would not take my advice, but in oppofition to my arguments faid, "it is contrary to the wifdom of the fages to difturb our prefent enjoyments by the dread of futurity. Why fhould they, who poffefs fortune, fuffer diftrefs by anticipating forrow: go and be merry, O my heart-enchanting friend! we ought not to be uneafy to-day for what may happen to-morrow. How would it become me, who am placed in the uppermoft feat of liberality, and have contracted an alliance with munificence, fo that the fame of my bounty is a topic of general converfation.

مثنوي

هر که علم شد بسخا و کرم　　بند نشاید که نهد بر درم
نام نکوئي چو برون شد بکوي　　در نتواني که به بندي بروي

دیدم که نصیحت نمي پذیرد و دم گرم من در آهن سرد او اثر نمیکند ترک مناصحت کردم و روي از مصاحبت او بگردانیدم و بکُنج سلامت بنشستم و قول حکما را کار بستم که گفته اند بلغ ما علیک فان لم یقبلو فما علیک

قطعه

گرچه داني که نشنوند بگو
هرچه میداني از نصیحت و پند
زود باشد که خیره سر بیني
بدو پاي اوفتاده اندر بند
دست بر دست میزند که دریغ
نشنیدم حدیث دانشمند

When a man has acquired reputation by liberality and munificence, it does not become him to tie up his money bags. When your good name has been ſpread through the ſtreet, you cannot ſhut your door againſt it." I perceived that he did not approve of my admonition, and that my warm breath did not affect his cold iron; I ceaſed adviſing, and quitting his ſociety, returned into the corner of ſafety, in conformity to the ſaying of the philoſophers, "Admoniſh and exhort as your duty requires, if they mind not, it does not concern you. Although thou knoweſt that they will not liſten, nevertheleſs ſpeak whatever you know that is adviſable. It will ſoon come to paſs that you will ſee the ſilly fellow with his feet in the ſtocks, there ſmiting his hands and exclaiming, alas that I did not liſten to the wiſe man's advice?"

پس از مدتي انچه انديشه كرده بودم از نكبت حالش بصورت بديدم كه پاره پاره برهم ميدوخت ولقمه لقمه همي اندوخت دلم از ضعف حالش بهم برآمد مروّت نديدم درچنين حالت ريش درويش را بملامت خراشيدن ونمك پاشيدن بادل خود گفتم

مثنوي

حريف سفله درپايان مستي   نينديشد زروز تنگدستي
درخت اندربهاران برفشاند   زمستان لاجرم بي برگ ماند

حكايت ٦

پادشاهي پسري باديبي داد وگفت اين فرزند تست تربيتش چنان كن كه يكي ازفرزندان خود سالي برو سعي كرد وبجائي نرسيد وفرزندان اديب درفضل وبلاغت منتهي شدند ملك دانشمند رامواخذه كرد وگفت وعده راخلاف كردي وشرط وفا بجاي نياوردي گفت اي ملك تربيت يكسانست وليكن استعداد مختلف

After ſome time, that which I had predicted from his diſſolute conduct, I ſaw verified, he was clothed in rags, and begging a morſel of victuals. I was diſtreſſed at his wretched condition, and did not think it conſiſtent with humanity to ſcratch the durwaiſh's wound with reproach, or to ſprinkle ſalt upon it, but I ſaid in my heart, " profligate men, when intoxicated with pleaſure, reflect not on the day of poverty. The tree which in the ſummer has a profuſion of fruit, is conſequently without leaves in the winter."

TALE VI.

A king placed his ſon with a preceptor and ſaid, " This is your ſon, educate him in the ſame manner as one of your own." The preceptor took pains with him for a year, but without ſucceſs, whilſt his own ſons were completed in learning and accompliſhments. The king reprimanded the preceptor, and ſaid, " You have broken your promiſe, and not acted faithfully." He replied, " O king the education was the ſame, but the capacities are different.

قطعه

گرچه سیم و زر ز سنگ آید همي   در همه سنگي نباشد زر و سیم
بر همه عالم همي تابد سهیل   جاي انبان میکند جائي ادیم

حکایت ۷

یکي را شنیدم از پیران مربّي که مریدیرا میگفت چند انکه تعلق خاطر آدمي زاده بروزیست اگر بروزي ده بودي بمقام از ملایکه درگذشتي

قطعه

فراموشت نکرد ایزد دران حال
که بودي نطفهٔ مدفون و مدهوش
روانت داد و عقل وطبع و ادراک
جمال ونطق وراي وفکرت وهوش
ده انگشتت مرتب کرد بر دست
دو بازویت مرکّب ساخت بر دوش

Although ſilver and gold are produced from a ſtone, yet theſe metals are not to be found in every ſtone. The ſtar Canopus ſhines all over the world, but the ſcented leather comes only from Yemen."

TALE VII.

I have heard that a learned old man was ſaying to one of his ſcholars, "If a man would but fix his mind as much on God, as he does on wordly goods, he would ſurpaſs the angels. God did not forget you when you were as yet unformed in the womb, but beſtowed on you a ſoul, with reaſon, temper, intellect, beauty, ſpeech, judgment, reflection, and ſenſation; he furniſhed thy hands with ten fingers, and ſet two arms on thy ſhoulders.

کنون پنداري اي ناچيز همت
که خواهد کردنت روزي فراموش

حکايت ۸

اعرابي را ديدم که پسر خود را ميگفت يا بنيّ انک مسئول يوم القيمة ماذا اکتسبت لا يقال بمن انتسبت يعني ترا خواهند پرسيد که عملت چيست و نگويند که پدرت کيست

قطعه

جامهٔ کعبه را که مي بوسند او نه از کرم پيله نامي شد
با عزيزي نشست روزي چند لاجرم همچو او گرامي شد

حکايت ۹

در تصانيف حکما آورده اند که کژدم را ولادت معهود نيست چنانکه ساير حيوانات را بلکه احشاي مادر را بخورند و شکمش بدرند و راه صحرا گيرند و آن پوستها که در خانه کژدم بينند اثر آنست اين نکته را پيش بزرگي همي گفتم گفت

Doſt thou think, O worthleſs wretch, that he will neglect to provide thee with daily bread."

TALE VIII.

I ſaw an Arab who ſaid to his ſon, "O my child in the day of reſurrection they will aſk you, what have you done in the world; and not from whom are you deſcended?" That is, they will inquire about your virtue, and not about your father, "The cloth that covers the Kaaba and which they kiſs, is not famous from having been manufactured by the ſilkworm; it aſſociated ſome days with one who is venerable, on which account it became venerable like himſelf."

TALE IX.

In the writings of the ſages, they have related, that ſcorpions are not produced according to the ordinary courſe of nature, as other animals, for that they devour the mother's intrails, and tear open her belly, and flee to the deſert; and the ſkins which are found in the holes of ſcorpions give proof of this matter. I mentioned this extraordinary circumſtance to a wiſe man, who ſaid,

دل من بصدق این حدیث گواهي میدهد وجز چنین نشاید بود که درحالت خردي با مادر وپدر چنین معامله کرده‌اند لاجرم در بزرگي چنین مقبول اند ومحبوب

قطعه

پسري را پدر وصیت کرد کاي جوانمرد یادگیر این پند
هرکه با اهل خود وفا نکند نشود دوست روي دولتمند

لطیفه

کژدم را گفتند چرا بزمستان بیرون نمي آئي گفت بتابستانم چه حرمتست که بزمستان نیز بیایم

حکایت ۱۰

فقیرهٔ درویشي حامله بود مدت حملش بسر آمد درویش را درهمه عمر فرزند نیامده بود گفت اگر خداي عزوجل مرا پسري دهد جز این خرقه که پوشیده‌ام هرچه ملک منست ایثار درویشان کنم اتفاقاً زنش پسري آورد شادماني کرد وسفره

my heart bears evidence to the truth of the obſervation; and it cannot be otherwiſe; for ſince in their infancy they behaved ſo towards their parents, therefore they are thus approved and beloved in riper age." A father exhorted his ſon ſaying, " Young man, ſtore up this leſſon in your memory, he who is not grateful to thoſe who gave him birth, will never be favored by fortune." They aſked a ſcorpion why he did not ſtir abroad in the winter; he replied, " what reputation have I in ſummer, that I ſhould come again in winter."

TALE X.

The wife of a Durwaiſh was with child, and the term of pregnancy completed. The durwaiſh, who never yet had a ſon, ſaid; " if the Almighty will grant me a ſon, I will diſtribute in charity to the poor all that I poſſeſs, excepting the religious habit on my back." It happened that his wife was delivered of a ſon, at which he rejoiced, and made an entertainment

یاران بموجب شرط بنهاد پس از چند سال که از سفر شام باز آمدم بمحله آن درویش برگذشتم و از کیفیت حالتش پرسیدم گفتند بزندان شحنه درست گفتم سبب چیست گفتند پسرش خمر خورده است و عربده کرده وخون یکي ریخته و از شهر گریخته پدر را بعلت آن سلسله درناي وبند گران برپاي نهاده اند گفتم این بلا را بدعا از خدا خواسته است

قطعه

زنان باردار اي مرد هشیار اگر وقت ولادت مار زایند
ازان بهتر بنزدیک خردمند که فرزندان ناهموار زایند

حکایت ۱۱

طفل بودم که بزرگي را پُرسیدم از بلوغ گفت در کتب مسطور است که سه نشان دارد یکي پانزده سالگي ودوم احتلام سیوم برآمدن موي زهار اما درحقیقت یک نشان دارد آن که دربند رضاي حق جل وعلا بیش ازان باشد که دربند

for his friends, conformably to his vow. Some years after, when I returned from a journey to Damafcus, I paffed by the place where the durwaifh had dwelt, and afked how he went on. They told me he was in the town goal. I afked the reafon. They replied, " his fon got drunk, had a quarrel, and killed a man, and fled out of the city; on which account they had put a chain about the father's neck, and heavy fetters on his feet." I faid, " his own prayer brought down this misfortune from God. O men of underftanding, it is better in the opinion of the wife, that a woman in labour fhould bring forth a ferpent than wicked children."

TALE XI.

When I was a boy, I was converfing with a holy man about manhood, who replied that the greateft proof of being arrived at a ftate of maturity was one's being more intent on the means of pleafing the Almighty,

حظ نفس خویش هر که درو این صفت موجود نیست محققان
بالغ نشمارندش

قطعه

بصورت آدمي شد قطرهٔ آب
که چل روزش قرار اندر رحم ماند
وگر چل ساله را عقل و ادب نیست
بتحقیقش نشاید آدمي خواند

قطعه

جوانمردي و لطفست آدمیت
همین نقش هیولاني مپندار
هنر باید که صورت مي توان ساخت
بایوانها در از شنگرف و زنگار
چو انسانرا نباشد فضل و احسان
چه فرق از آدمي با نقش دیوار
بدست آوردن دنیا هنر نیست
یکي را گر تواني دل بدست آر

than how to gratify the paſſions; and he added that whoſoever poſſeſſes not this diſpoſition, the profoundly learned do not conſider in a ſtate of puberty. A drop of water, after remaining forty days in the womb, obtained the human form; but if a perſon forty years of age hath not underſtanding and good manners, of a truth he ought not to be called a man. Manhood is compoſed of liberality and benevolence; do not imagine that it conſiſts merely in the material form: virtue alſo is requiſite; for a human figure may be painted on the gate of the palace, with vermilion and verdigreaſe. When a man hath not virtue and benevolence, what is the difference between him, and the figure on the wall? It is not wiſdom to acquire worldly wealth, but to gain one ſingle heart.

حكايت ۱۲

سالي نزاع در ميان پيادگان حجاج افتاد و داعي هم دران سفر پياده بود انصاف درسر و روي يكديگر افتاديم و داد فسق وجدال بداديم كجاوه نشيني را شنيدم كه با عديل خود ميگفت ياللعجب پيادهٔ عاج چون عرصهٔ شطرنج بسر مي برد فرزين مي شود يعني به ازان ميشود كه بود و پيادگان حجاج باديه را بسر بردند و بتر شدند

قطعه

از من بگوي حاجي مردم گزاي را
كو پوستين خلق بآزار ميدرد
حاجي تو نيستي شترست از براي آنكه
بيچاره خار ميخورد و بار ميبرد

حكايت ۱۳

هندوئي نفط اندازي همي آموخت حكيمي گفتش ترا كه خانه نينيست بازي نه اينست

TALE XII.

On a certain year, there happened a quarrel amongst the pilgrims who were going on foot to Mecca, and I was alſo of that number. They recriminated on one another, but at length we adjuſted their differences. I heard one, ſitting in a litter, ſay to his companion, " how wonderful that the ivory pawns in the game of Cheſs on croſſing the whole board become Viziers (or Queens) increaſing their quality; but that the foot pilgrims to Mecca, after paſſing the whole deſert, are worſe than at firſt. Say from me to the Hajee who injures and lacerates the ſkin of his fellow creature, thou art not ſo true a pilgrim as the poor camel, who feeds on thiſtles, and carries a load.

TALE XIII.

An Indian was teaching others how to make fireworks, when a wiſe man ſaid to him " this is not a fit play for you who inhabit a houſe made of reeds."

بيت

تا نداني كه سخن عين صوابست مگوي
وانچه داني كه نه نيكوش جوابست مگوي

حكايت ۱۴

مردكي را درد چشم خاست پيش بيطاري رفت كه مرا دواكن بيطار ازا نچه در چشم چهارپايان كردي در ديدهٔ او كشيد كور شد خصومت پيش داور بردند گفت برو هيچ تاوان نيست اگر اين خرنبودي پيش بيطار نرفتي مقصود ازين سخن آنست كه هر كه ناآزموده را كار بزرگ فرمايد با آن كه ندامت برد بنزديك خردمندان بخفت راي منسوب گردد

قطعه

ندهد هوشمند روشن راي بفرومايه كارهاي خطير
بورياباف اگرچه بافندست نبرندش بكار گاه حرير

Until you are perfuaded that the difcourfe is ftrictly proper, fpeak not; and whatever you know will not obtain a favorable anfwer, afk not.

TALE XIV.

A little man, being ftruck with a pain in his eyes, went to a farrier, defiring him to apply a remedy. The farrier, applying to his eyes what he was ufed to adminifter to quadrupeds, the man became blind; upon which he complained to the magiftrate. The magiftrate faid get away, there is no plea for the damages, for if this fellow had not been an afs, he would not have applied to the farrier. The application of this ftory is, that whofoever employs an inexperienced perfon on a weighty matter, befides fuffering repentance, will, in the opinion of the wife, be confidered of a weak underftanding. The wife man, of enlightened mind, entrufts not an important bufinefs to one of mean abilities. The mat maker, although a weaver, yet is not employed in the filk manufactory.

حکایت ۱۵

یکي از بزرگان پسري شایسته داشت وفات یافت پرسیدندش که بر صندوق تربتش چه نویسم گفت آیات کتاب مجید را عزت وشرف بیش ازانست که برچنین جاێها نویسند که بروزگار سوده گردد وخلایق بروبگذرند وسگان بروشاشند اگر بضرورت چیزي مینویسید این دو بیت کفایت میکند

قطعه

وه که هرگه که سبزه در بستان
بدمیدي چه خوش شدي دل من
بگذراي دوست تابوقت بهار
سبزه بیني دمیده از گل من

حکایت ۱۶

پارسائي بریکي از خداوندان نعمت گذر کرد دید که بنده را دست وپاي استوار بسته عقوبت همي کرد گفت اي پسر

TALE XV.

A certain great man, having loſt a worthy ſon, they aſked what inſcription ſhould be put upon his grave ſtone. The father replied, " the verſes of the Koran are too ſacred and holy to be written on ſuch a place as this, expoſed to be effaced by the trampling of men's feet, and to be defiled by dogs. If there is a neceſſity of writing ſome thing, the following lines will be ſufficient. O the ſeaſon when verdure bedecked the garden, then how blithe was my heart. Wait my friend, until the return of ſpring, when you will behold graſs growing out of my clay.

TALE XVI.

A holy man, paſſing by a rich man, who having bound a ſlave hand and feet, was puniſhing him; ſaid, " O my ſon,

همچو تو مخلوقي را خداي عزوجلّ اسير حكم توگردانيده است وترا بروي فضيلت نهاده شكر نعمت حق تعالي بجاي آر وچندين جفا بروي روامدار نبايد كه فردا در قيامت اين بنده ازتو به باشد وشرمساري بري

مثنوي

بر بنده مگير خشم بسيار جورش مكن ودلش ميازار
اورا تو بده درم خريدي آخر نه بقدرت آفريدي
اين حكم وغرور وخشم تاچند هست ازتو بزرگتر خداوند
اي خواجهٔ ارسلان وآغوش فرمان ده خود مكن فراموش

درخبرست از پيغمبر عليه السلام كه بزرگتر حسرتي درروز قيامت آن باشد كه بندهٔ صالح را ببهشت برند وخداوند فاسق رابدوزخ

قطعه

برغلامي كه طوع خدمت تست
خشم بي حد مران وطيره مگير

God has made ſubject to thee a human creature like thyſelf, and has given thee the ſuperiority over him, for which return thanks to God, and do not ſuffer ſuch violence to be committed. It will not be proper that to-morrow, in the reſurrection, this ſlave ſhould be better than thyſelf, and that thou ſhouldſt ſuffer ſhame." Be not angry beyond meaſure with your ſlave, oppreſs him not, neither diſtreſs his feelings. Thou haſt bought him for ten direms, but after all thou didſt not create him. To what length wilt thou carry this pride, inſolence and rage? thou haſt a maſter greater than thyſelf. O thou who haſt for thy ſlaves Arſelan and Aghoaſh, forget not thy ſuperior lord. There is a tradition of the prophet having ſaid, " that the greateſt mortification at the day of judgment wil be when the pious ſlave is carried to paradiſe, and the wicked maſter condemned to hell." Upon the ſlave whoſe ſervices you can command, exerciſe not boundleſs ſeverity, nor capriciouſneſs;

که فضیحت بود بروز شمار
بنده آزاد و خواجه در زنجیر

حکایت ۱۷

سالي از بلخ با شاميان سفر بود راه از حراميان پرخطر جواني بدرقه همراه ما شد سپرباز و چرخ انداز و سلحشور و بيش زور که ده مرد توانا کمان او را زه کردندي و زورآوران روي زمين پشت او را بزمين نياوردندي امّا متنعم بود و سايه پرورده نه جهان ديده و نه سفر کرده رعد کوس دلاوران بگوش او نرسيده و برق شمشير سواران نديده

بيت

نيفتاده در دست دشمن اسير
بگردش نباريده باران تير

اتفاقاً من و اين جوان در پي هم دوان هر آن ديوار قديم

for it will be difgraceful, in the day of reckoning, to fee the flave at liberty and the mafter in chains.

TALE XVII.

On a certain year, I was travelling from Balk, with fome people of Damafcus, and the road was infefted with robbers. There was a young man of our party, an expert handler of the fhield, a mighty archer, a brandifher of all weapons, fo ftrong that ten men could not draw his bowftring; and the moft powerful wreftler on the face of the earth, had never brought his back to the ground: but he was rich, and had been nurfed in the fhade, was inexperienced in the world, and no traveller. The thundering found of the martial drum had never reached his ear, neither had his eyes feen the lightning of the horfemen's fwords. He had never been made prifoner by the enemy, nor had the arrows fallen in fhowers around him. It happened that I and this young man were running together, every wall

که پیش آمدي بقوت بازو بیفگندي وهر درخت عظیم که دیدي بزور سرپنجه بر کندي وتفاخر کنان گفتي

بیت

پیل کو تا کتف وبازوي گردان بیند
شیر کو تا کف وسرپنجهٔ مردان بیند

ما درین حالت بودیم که دو هندو از پس سنگ سر بر آوردند وقصد قتل ما کردند در دست یکي چوبي ودر بغل دیگري کلوخ کوبي جوانرا گفتم چه پایي

بیت

بیار انچه داري ز مردي و زور
که دشمن بپائي خود آمد بگور

تیر و کمان را دیدم از دست جوان افتاده ولرزه بر استخوان

بیت

نه هرکه موي شگافد بتیر جوشن خاي
بروز حملهٔ جنگ آوران بدارد پاي

that came in his way he pulled down, and every large tree that he faw, by the force of his arm, he tore up by the roots. He was boafting faying, "where is the elephant that you may behold the fhoulders of the hero? where is the lion that you may fee the fingers and palm of the brave man?" We were in this fituation, when two Indians lifted up their heads from behind a rock, with intention to kill us; one had a ftick in his hand, and the other a fling under his arm. I faid to the young man, "why do you ftop? Shew your ftrength and valour, for here is the enemy within a foot of his grave." I faw the bow and arrows drop from the hand of the young man, and a trembling feized all his joints. Not every one who can fplit a hair with an arrow that will pierce a coat of mail, is able to ftand againft the warrior in the day of battle.

چاره جز آن ندیدیم که رخت و سلاح وجامه رها کردیم وجان بسلامت بدر بردیم

قطعه

بکارهاي گران مرد کاردیده فرست
که شیر شرزه درآرد بزیر خم کمند
جوان اگرچه قوي بال وپیلتن باشد
بجنگ دشمنش از هول بگسلد پیوند
نبرد پیش مصاف آزموده معلومست
چنانکه مسئلهٔ شرع پیش دانشمند

حکایت ۱۸

توانگرزادهٔ را دیدم برسر گور پدرش نشسته وبا درویش بچه مناظره درپیوسته که صندوق تربت پدرم سنگین است وکتابهٔ رنگین وفرش رخام انداخته وخشت پیروزه درو ساخته بگور پدرت چه ماند خشتي دو فراهم آورده ومشتي دو خاک بران

We ſaw no other remedy for ourſelves, but to leave our accoutrements, ſurrender our arms and eſcape with our lives. On an affair of importance employ a man of experience, who, will bring the devouring lion into his trammels. A young man, though he has ſtrength of arm, and is powerful as an elephant, will feel his joints quaking with fear, in the day of battle. A man of experience is as well qualified to act in war, as the learned man is to expound a caſe of law.

TALE XVIII.

I ſaw the ſon of a rich man, ſitting by his father's tomb, and diſputing with the ſon of a durwaiſh, ſaying, "My father's monument is of ſtone, the inſcription is in gold, and the pavement is made of marble teſſelated with turcois coloured bricks. What is your father's grave but a couple of bricks laid together; and ſprinkled with a handful of earth?"

پاشیده درویش پسر این بشنید وگفت خاموش که تا پدرت
زیر این سنگ گران برخود بجنبیده باشد پدرم به بهشت
رسیده باشد درخبرست موت الفقراء راحة

بیت

خر که کمتر نهند بروي بار   بره آسوده تر کنند رفتار

قطعه

مرد درویش که بار ستم فاقه کشید
بدر مرگ همانا که سبکبار آید
وانکه در نعمت و در راحت و آسایش زیست
مردنش زین همه شک نیست که دشوار آید
بهمه حال اسیري که ز بندي برهد
بهترش دان ز امیري که گرفتار آید

حکایت ۱۹

بزرگي را پرسیدم از معني این حدیث که اعدي عدوک
نفسک التي بین جنبیک گفت بحکم آنکه هر ان دشمن که باوي

The ſon of the durwaiſh on hearing this ſaid, "hold your tongue, for before your father can move himſelf from under this heavy ſtone, mine will have arrived at paradiſe." There is a ſaying of the prophet, "that to the poor, death is a ſtate of reſt." The aſs who carries the lighteſt burden travels eaſieſt. In like manner the durwaiſh who bears the burthen of poverty will enter the gate of death lightly loaded; whilſt he who lives in affluence, with eaſe and comfort, will doubtleſs, on that very account, find death terrible. And, in every view, the captive who is releaſed from confinement, is happier than the nobleman who is taken priſoner.

TALE XIX.

They enquired of a religious man the meaning of this tradition, "You have not any enemy ſo powerful as the paſſion of luſt, which is within you." He replied, "becauſe that any enemy to whom

احسان کني دوست گردد مگر نفس که چندان که مدارا
پيش کني مخالفت زيادت کند

قطعه

فرشته خوي شود آدمي بکم خوردن
وگرخوري چوبهايم بيوفتي چوجماد
مراد هرکه برآري مطـــيع امرتو شد
خلاف نفس که گردن کشد چو يافت مراد

حکايت ۲۰

يکي درصورت درويشان نه برسيرت ايشان درمحفلي ديدم نشسته وشنعتي درپيوسته ودفترشکايت بازکرده وذم توانگران آغازسخن بدينجا رسانيده که درويشان را دست قدرت بسته است وتوانگران را پاي ارادت شکسته

بيت

کريمان رابدست اندر درم نيست
درم داران عالم را کرم نيست

you ſhew kindneſs becomes your friend, excepting luſt, the indulgence of which increaſes its enmity." By abſtinence a man may obtain the diſpoſition of an angel, but if you eat like a beaſt, you will be degraded to an inanimate foſſil. Thoſe whom you gratify, become obedient to your command; but luſt, on the contrary, when indulged, is rebellious.

TALE XX.

I ſaw, ſitting in a company, a certain perſon who wore the habit of a durwaiſh, but without poſſeſſing the diſpoſition of one, and being inclined to be querulous, he had opened the book of complaint, and began cenſuring the rich. The diſcourſe was turning on this point, that durwaiſhes have not the means, and the rich not the inclination to be charitable. Thoſe poſſeſſed of liberal minds, have no command of money, and the wealthy worldlings have no munificence.

مرا که پروردهٔ نعمت بزرگانم این سخن ناپسند آمد گفتم ای یار توانگران دخل مسکینانند و ذخیرهٔ گوشه نشینان و مقصد زایران و کهف مسافران و متحمل بار گران از بهر راحت دیگران دست تناول بطعام انگه برند که متعلقان و زیر دستان بخورند و فضلهٔ مکارم ایشان بارامل و پیران و اقارب و جیران رسیده

نظم

توانگرانرا وقفست و نذر و مهمانی
زکوة و فطره و اعتاق و هدی و قربانی
توکی بدولت ایشان رسی که نتوانی
جزاین دو رکعت و آن هم بصد پریشانی

اگر قدرت جودست واگر قوت سجود توانگران را به میسر میشود که مال مزکی دارند و جامهٔ پاک و عرض مصون و دل فارغ و قوت طاعت در لقمهٔ لطیفست و صحت عبادت در کسوهٔ نظیف پیداست که از معدهٔ خالی چه قوت آید واز دست

To me, who owe my support to the bounty of the great, this language was not at all grateful. I said, "O my friend, the rich are the revenue of the poor, a store house for the recluse, the pilgrim's hope, and the asylum of travellers. They are the bearers of burthens for the relief of others. Themselves eat along with their dependents and inferiors, and the remainder of their bounty is applied to the relief of widows, aged people, relations and neighbours. The rich are charged with pious dedications, the performance of vows, the rites of hospitality, alms, offerings, the manumission of slaves, gifts, and sacrifices. By what means can you attain to their power, who can perform only your genuflexions, and even those, with an hundred difficulties? The rich perform both moral and religious duties, in the most perfect manner, because they possess wealth, out of which they bestow alms; their garments are clean, and their reputation spotless, with minds void of care. For the power of obedience is found in good meals, the truth of worship in a clean garment. For what strength can there be with an empty stomach? what bounty from an empty hand?

تهي چه مروت و ازپاي بسته چه سَير آيد و ازشكم گرسنه چه خير

قطعه

شب پراگنده خسپد آن كه پديد نبود وجه بامداد انش
مور گرد آورد بتابستان تا فراغت بود زمستانش

فراغت با فاقه نه پيوندد و جمعيّت در تنگدستي صورت نه بندد يكي تحريمه عشا بسته و ديگري منتظر عشا نشسته هرگز اين بدان كي ماند

بيت

خداوند روزي بحق مشتغل پراگنده روزي پراگنده دل

پس عبادت اينان بمحل قبول نزديكترست كه جمعند وحاضر نه پريشان و پراگنده خاطر كه اسباب معيشت ساخته وباوراد عبادت پرداخته عرب گويد اعُوذ بالله من الفقر المكب و مجاورت من لا احب و در خبر است الفقر سواد الوجه في الدارين گفت نشنيدهٔ

how can the fettered feet walk? and from the hungry belly what munificence can be expected? He ſleeps uneaſily at night who knows not how to provide for tomorrow. The ants ſtore up in ſummer, that in winter they may enjoy reſt. Leiſure and poverty are not fonnd together, and ſatisfaction dwelleth not with diſtreſs. One is ſtanding up to evening prayers, whilſt the other is ſitting down wiſhing for his ſupper. How can theſe two be compared together? He who poſſeſſes wealth is buſied in devotion, whilſt he who is diſtreſſed in his circumſtances has a diſordered heart. Therefore the worſhip of the rich is more acceptable, their minds being collected and not diſtracted, for as they are poſſeſſed of the means of ſubſiſtence, they can turn their whole thoughts to devotion. The Arabians ſay, God defend me from diſtreſsful poverty, and from the neighbourhood of him whom I diſlike. And there is a tradition from the prophet, that poverty has a black countenance in both worlds." My antagoniſt aſked, "have you not heard

که پیغمبر علیه السلام گفت الفقر فخري گفتم خاموش که اشارت خواجهٔ عالم بفقر طایفه ایست که مردان میدان رضا اند وتسلیم تیر قضا نه ایشان که خرقهٔ ابرار پوشند ولقمهٔ ادرار فروشند

رباعي

اي طبل بلند بانگ درباطن هیچ
بي توشه چه تدبیر کني وقت پسیچ
روي طمع از خلق بپیچ ار مردي
تسبیح هزار دانه بر دست مپیچ

درویش بي معرفت نیارامد تا فقرش بکفر انجامد که کاد الفقر ان یکون کفرا نشاید جز بوجود نعمت برهنه را پوشیدن یا در استخلاص گرفتاري کوشیدن ابناي جنس مارا بمرتبهٔ ایشان که رساند وید علیا بید سفلي چه ماند نه بیني که حق جلّ وعلا در محکم تنزیل از نعیم اهل بهشت خبر میدهد که اولئک لهم رزق معلوم فواکه وهم مکرمون في جنّات النعیم تا بداني که مشغول کفاف از دولت عفاف محرومست وملک فراغت زیر نگین رزق معلوم

that the prophet ſaid, poverty is my glory?" I replied, "be ſilent, for the prophet alludes to them who ſuffer in poverty of ſpirit, with ſubmiſſion to the arrows of deſtiny; and not thoſe who in a religious garb ſell the ſcraps which have been given them in charity. O loud ſounding empty drum, how will you manage on the march without proviſions? If thou art a man, free thy-ſelf from wordly avarice, inſtead of turning in your hand a ſtring of a thouſand beads. A durwaiſh without vital religion, will not reſt until his poverty ends in blaſphemy. He who is in poverty, is in danger of blaſphemy. Without the command of riches, you cannot clothe the naked, nor uſe means for liberating captives: How can ſuch as ourſelves attain to their dignity, and what compariſon is there, between the hand that beſtows, and that which receives? Do you not perceive that the Almighty revealed to us in the Koran, the enjoyments of the dwellers in paradiſe? For them are appointed fruits in gardens of delight, in order that you may know that he who is intent on gaining a ſubſiſtence, is excluded from this portion of bliſs and that tranquillity of mind requires a fixed income.

بيت

تشنگان را نماید اندر خواب   همه عالم بچشم چشمهٔ آب

هرکجا سختي کشیده و تلخي چشیده را بیني خود را بشره در کارهاي مخوّف اندازد و از توابع آن نپرهیزد و از عقوبت آخرت نه هراسد و حلال از حرام نشناسد

قطعه

سگي را گر کلوخي بر سـر آید   زشادي برجهد کین استخوانست
وگر نعشي دو کس بر دوش گیرند   لیمُ الطبع پندارد که خوانست

امّا صاحب دنیا بعین عنایت ملحوظست و بحلال از حرام محفوظ من همانا که تقریر این سخن نکردم و برهان بیان نیاوردم انصاف از تو توقع دارم هرگز دیدي که دست دعائي بر کتف بسته یا بي نوایي در زندان نشسته یا پردهٔ معصومي دریده یا کفي از معصم بریده الّا بعلت درویشي شیرمردان را بحکم ضرورت در نقبها گرفته اند و کعبها سفته و محتملست که درویش را

To thofe who are thirfty, the whole world appear in their dreams a fpring of a water. You will every where fee a perfon who is in diftrefs commit atrocious actions without any hefitation; not being deterred by the dread of future punifhment, he difcriminates not between lawful and unlawful. If a dog is ftruck on the head with a clod of earth, he jumps up with joy, thinking it to be a bone; and if two perfons fhould carry a corpfe on their fhoulders, a mean wretch might fuppofe it a tray of victuals: but the rich man, whom God hath regarded with the eye of favor, by the performance of what is lawful, is preferved from the commiffion of what is illegal. Thus, although I have not fully difcuffed the fudject, nor adduced any fubftantial proofs in fupport of my arguments, I rely on your juftice for a decifion. Did you ever fee a mendicant with his arms tied to his back, or in prifon; or the veil of innocence rent, or the hand amputated (for theft) without its having been occafioned by poverty? Men intrepid as lions, are driven by want to undermine men's houfes, and are in confequence bound by the heels. And it is poffible

نفس امّاره مطالبت کند چون قوّت احسانش نباشد بعصیان
مبتلا گردد که بطن و فرج توامانند یعني دو فرزند یک شکمند
ماده ام که این برجاست آن برپاست شنیدم که درویشي را
با حدث خبثي بگرفتند با آن که شرمساري بود بیم سنگساري
بود گفت اي مسلمانان زر ندارم که زن کنم و قوّت ندارم که صبر کنم
چه کنم لا رهبانیة في الاسلام و از جملهٔ مواجب سکون وجمعیت
درون که خداوندان نعمت راست یکي آن آنست که هر شب
صنمي دربرگیرند و هرروز جواني از سرکه صبح تابانرا دست از
صباحت او بردلست وسروخرامان را پاي خجالت درگل

بیت

بخون عزیزان فروبرده چنگ — سرانگشتها کرده عنّاب رنگ

محالست که با وجود حسن طلعت او گرد مناهي گردند و یا قصد
تباهي کنند

بیت

دلي که حور بهشتي ربود و یغما کرد
کي التفات کند بربتان یغمایي

بیت

من کان بین یدیه ما اشتهي رطب
یغنیه ذلک عن رجم العناقید

that the durwaish at the instigation of lust, not having power to restrain it, may commit sin. He who has in his possession a nymph of paradise, what inclination can he entertain for the damsels of Yughmâ? He who hath in his hands such dates as he loveth, never thinketh of flinging stones at clusters on the tree.

اغلب تهيدستان دامن عصمت بمعصيت آلايند وگرسنگان نان ربايند

بيت

چون سگ درنـــده گوشت يافت
نپرسد كين شترصالحست يا خر دجال

بسيار مستوران بعلت درويشي درعين فساد افتاده اند وعرض گرامي بباد زشت نامي داده اند

بيت

باگرسنگي قوّت پرهيز نماند   افلاس عنان ازكف تقوي بستاند

حالي كه من اين سخن بگفتم عنان طاقت درويش از دست تحمل برفت وتيغ زبان بركشيد واسپ فصاحت درميدان وقاحت جهانيد وبرمن دوانيد وگفت چندان مبالغه دروصف ايشـــان كردي وسخنهاي پريشان گفتي كه وهم تصور كند كه زهرفاقه را ترياقند ويا كليد خزاينهٔ ارزاق مشتي اند متكبر ومغرور و معجب ونفور ومشتغل مال ونعمت مفتتن جاه وثروت سخن نگويند الّا بسفاهت

In general, thofe in indigent circumftances, want chaftity; as thofe who are ftarving fteal bread. When a ravenous cur gets meat, he enquires not whether the flefh is of Saleh's camel or of the afs of Dujal. Many men, naturally well difpofed, have been led by poverty into wickednefs, and have given their good name to the wind of difrepute. Amidft the cravings of hunger, the power of abftaining ceafes, poverty fnatcheth the reins out of the hand of piety." At the moment that I uttered thefe words, the durwaifhe's patience being exhaufted, he attacked me with all the vehemence of loquacity, and faid, " You have exagegrated their praife to fuch a degree, and have talked fo extravagantly on the fubject, that one would fuppofe them to be the antidote againft the venom of poverty, and the key of the ftores of providence. But they are a fet of proud, arrogant, felf-conceited, abominable fellows, infatiable after money, and poffeffions, intoxicated with rank and opulence, who fpeak not without infolence,

و نظر نكنند الا بكراهت علما را بگدائي منسوب كنند و فقرا را به بي سروپائي معيوب گردانند بغرور مالي كه دارند و عزت جاهي كه پندارند برتر از همه نشينند و خود را بهتر از همه بينند نه آن در سر دارند كه بكسي سر بر دارند بيخبر از قول حكما كه گفته اند هر كه بطاعت از ديگران كمست و بنعمت بيش بصورت توانگرست و بمعني درويش

بيت

گر بي هنر بمال كند كبر بر حكيم   كون خرش شمار اگر گاو عنبرست

گفتم مذمت ايشان روا مدار كه خداوندان كرمند گفت خطا گفتي كه بندهٔ درمند چه فايده كه ابر آذرند و بر كسي نمي بارند و چشمهٔ آفتابند و بر كسي نمي تابند و بر مركب استطاعت سوارند و نمي رانند قدمي بهر خدا نه نهند و درمي بي منّ و اذي نه دهند و مالي بمشقت فراهم آورند و بخست نگه دارند و بحسرت بگذارند و حكما گفته اند سيم بخيل وقتي از خاك بر آيد كه وي بخاك در آيد

nor behold any one but with contempt; the learned they call beggars, and the indigent they treat with obloquy. Proud of their riches, and vain of that dignity of which they think themſelves poſſeſſed, and vaunting in their ſuperiority, they treat all others as their inferiors; they never think it their duty to look kindly on any one: ignorant of what the ſages have ſaid, that whoſoever is inferior to others in piety, although he may exceed them in wealth, though in appearance a rich, is in reality a poor man. If an empty fellow, on account of his wealth, behaves proudly towards a wiſe man, reckon ſuch a one an aſs, although he be an Ambergris ox." I ſaid, "ſpeak not diſdainfully of them, as they are the maſters of generoſity." He replied, "you ſpeak erroneouſly, for they are ſlaves to their money. Of what uſe are they, if they are the clouds of Auguſt, and do not ſhower down benefits; or of what advantage, if they are the fountain of light, and do not ſhine on any one; and are mounted on the ſteed of power without performing any courſe? They ſtir not a ſtep in the ſervice of God, and part not with a direm without diſtreſſing you with the obligation. They labour in amaſſing wealth, preſerve it with avarice, and part with it with regret, verifying the ſaying of the ſages. That the miſer's money comes out of the earth, at the time, that he goes into it.

بیت

برنج وسعي کسي نعمتي بچنگ آرد
دگرکس آید وبي رنج وسعي بردارد

گفتم بربخل خداوندان نعمت وقوف نیافته الا بعلت گدائي ورنه هرکه طمع یکسونهد کریم و بخیلش یکسان نماید محک داند که زرچیست وگدا داند که ممسک کیست گفتا بتجربه آن میگویم که متعلقان بردربردارند وغلیظان شداد را بر گمارند تابار عزیزان ندهند ودست برسینه صاحب تمیزان نهند وگویند که کس درسراي نیست وبحقیقت راست گفته باشند

بیت

آن را که عقل وهمت وتدبیر وراي نیست
خوش گفت پرده دار که کس درسراي نیست

کفتم بعذر آن که ازدست متوقّعان بجان آمده اند وازرقعه گدایان بفغان ومحال عقلست که اگر ریگ بیابان درشود چشم گدایان پُرنشود

One perſon by his exertions gets money, which another comes and takes away without pains or trouble." I replied, " you know nothing of the parſimony of the wealthy, excepting by means of beggary; for otherwiſe, whoſoever lays aſide avarice ſees no difference between the bountiful man, and the miſer. The touchſtone proves what is gold, and the beggar him who is ſtingy." He ſaid, " I ſpeak of them from experience, for they keep a guard at their gate, and ſtation rude violent men to deny admittance to their deareſt friends, and theſe ſeizing the collars of men of diſtinction, declare, that nobody is at home; and verily they ſay truly. He who hath neither wiſdom, liberality, prudence, nor judgment, of him the porter ſays rightly that no one is in the houſe." I replied, " in this they are excuſable, becauſe they are teaſed out of their lives with importunate ſolicitations, and tormented with beggarly petitions, and it is a contradiction to reaſon to ſuppoſe, that if the ſands of the deſert were converted into pearls, they would ſatisfy the eye of the beggars.

بيت

ديدهٔ اهل طمع بنعمت دنيا   پُرنشود همچنان كه چاه بشبنم

حاتم طائي كه بيابان نشين بود اگر در شهر بودي از جوش گدايان بيچاره گشتي وجامه برتن او پاره كردندي گفتا كه من برحال ايشان رحمت ميبرم گفتم نه كه برمال ايشان حسرت ميخوري ما درين گفتار وهردو بهم گرفتار بيدقي كه براندي بدفع آن بكوشيدمي وهرشاهي كه بخواندي بفرزين بپوشيدمي تا نقد كيسه همت همه درباخت وتير جعبه حجت همه بينداخت

قطعه

هان تا سپر نيفگني از حملهٔ فصيح
كورا جز آن مبالغهٔ مستعار نيست
دين ورز ومعرفت كه سخندان سجع گوي
بردر سلاح دارد وكس در حصار نيست

عاقبة الامر دليلش نماند ذليلش كردم دست تعدّي دراز كرد وبيهوده گفتن آغاز وسنّت جاهلانست كه چون بدليل

The eye of an avaricious man cannot be fatisfied with wealth, any more than a well can be filled by dew. Hatim Thai was an inhabitant of the defert; had he dwelt in a city, he would have been overwhelmed by the importunities of beggars, who would have torn the cloaths off his back." He faid, " I pity their condition." I replied " not fo, for you envy them their riches." We were talking thus, oppofing force to force; when he advanced a pawn I endeavoured to repel it, and whenever he put my king in check I relieved it by the vizier (or queen,) until he had exhaufted all the coin in his purfe, and had fpent all the arrows of the quiver of difputation. Take care not to throw down the fhield when combating with an orator, who hath nothing but borrowed tumid eloquence. Practife thou religion and ferve God, for the verbofe orator who meafures his periods, exhibits arms before the gate, but there is nobody within fide of the caftle. At length, when having no arguments left, I had put him to fhame, he became outrageous and fpoke incoherently. It is the way with the ignorant, when confounded by the adverfary's arguments,

از خصم فرو مانند سلسله خصومت بجنبانند چون آذر بت تراش
که بحجت با پسر بر نیامد بجنگ برخاست که قال الله تعالي
لين لم تنته لارجمنك دشنامم داد سقطش گفتم گريبانم دريد
زنخدانش گرفتم

قطعه

او در من ومن در وفتاده   خلق از پي ما دوان وخنده
انگشت تعجب جهاني   از گفت وشنيد ما بدندان

القصه مرافعه اين سخن پيش قاضي برديم وبحكومت عدل
راضي شديم تا حاكم مسلمانان مصلحتي بجويد ودرميان
توانگران ودرويشان فرقي بگويد قاضي چون هيات ما بديد
ومنطق ما بشنيد سر بجيب تفكر فرو برد وبعد از تامل بسيار سر
برآورد وگفت اي آن كه توانگران را ثنا گفتي وبر درويشان
جفا روا داشتي بدان كه هرجا كه گلست خارست وباخمر خمار
ست وبرسر گنج مار وآنجا كه در شهوارست نهنگ مردم خوار
ست لذت عيش دنيا را لدغه اجل در پسست ونعيم بهشت
را ديو مكاره در پيش

to have recourfe to violence, as Azur the idol maker, when he could not convince his fon Abraham by arguments, began to quarrel, as God hath faid, " Of a truth, if thou wilt not give up this point, I will ftone thee." He gave abufe, I retorted harfhly, he tore the collar of my garment, and I laid hold of his beard. We were tumbling over one another, and the people running after us, laughing and aftonifhed at our conduct. In fhort, we referred our difpute to the Cazy, and agreed to abide by his impartial decifion, in order that a mahommedan judge might refolve, what was advifable, and difcriminate between the rich and the poor. When the Cazy faw our faces, and heard our difcourfe, he funk his chin into the collar of reflection, and after mature confideration raifed up his head and faid, " O thou who haft fpoken in praife of the rich, I would have thee to know that there is no rofe without a thorn; and that wine is accompanied with intoxication, hidden treafure has it's dragon; in the fame place which has royal pearls, are ravenous crocodiles; the enjoyment of worldly pleafure, is followed by the fting of death; and the lights of paradife are intercepted by crafty fatan.

بيت

جور دشمن چه كند گر نكشد طالب دوست
گنج و مار و گل و خار و غم و شادي بهمند

نظر نكني در بستان كه بيد مشكست و چوب خشك همچنان در زمرهٔ توانگران شاكرند و كفور و در حلقه درويشان صابرند و ضجور

بيت

اگر ژاله هر قطرهٔ دُر شدي   چو خرمُهره بازار ازو پُر شدي

مقرّبان حضرت حق جلّ و علا توانگرانند درويش سيرت و درويشانند توانگر همت مهين توانگران آنست كه غم درويشان بخورد و بهين درويشان آنكه كم توانگران نگيرد قال الله تعالي ومن يتوكل علي الله فهو حسبه پس روي عتاب از من بدرويش كرد و گفت اي كه گفتي توانگران مشتغل مناهي اند و مست ملاهي نعم طايفهٔ چنين كه گفتي هستند قاصر همت

He ought to ſubmit to violence from an enemy, who wiſhes to enjoy a friend, becauſe the treaſure and the dragon, the roſe and the thorn, ſorrow and gladneſs, are linked together. Obſerve you not that in the garden there are odoriferous plants, as well as dry trunks? in like manner in the circle of rich men, there are grateful and ungrateful perſons; and in the number of durwaiſhes ſome exerciſe patience, and others do not. If every hailſtone was a pearl, the market would be as full of them as of ſhells. The beloved of the almighty conſiſt of rich men, who have the diſpoſition of durwaiſhes, and of durwaiſhes poſſeſſed of noble minds. The greateſt rich man is he who relieves the diſtreſſes of the poor; and the beſt of durwaiſhes is he who looketh not to the rich for his ſupport: for God hath ſaid, "He who truſteth in god, requires no other's help." The Cazy, having ceaſed reprehending me, turned towards the durwaiſh and ſaid, " You who have advanced that the rich ſpend their time in wickedneſs, and are intoxicated with luxury; it is true there are ſuch people as you have deſcribed, who are defective in zeal,

وكافر نعمت ببرند وبنهند وبخورند ونده هند اگر بمثل باران نبارد ويا جهان طوفان برآرد باعتماد مكنت خويش از محنت درويش نپرسند وآز خداي تعالي نترسند

بيت

گر از نيستي ديگري شد هلاك مرا هست بط را ز طوفان چه باك

بيت

وراكبات نياقا في هوادجها لم يلتفتن الي من غاص في الكثب

بيت

دونان چو گليم خويش بيرون بردند
گويند چه غم گر همه عالم مردند

قومي برين صفت كه بيان كردم وطايفهٔ ديگر خوان نعم نهاده وصلاي كرم درداده وابرو بتواضع كشاده طالب نام ومغفرت وصاحب دنيا وآخرت چون بندگان حضرت پادشاه عالم مويّد من عند الله مظفر ومنصور علي الاعداي مالك ازمنة الانام

and ungrateful towards God, who gather money, and hoard it; who enjoy themſelves, and give not to others; if, for example, there ſhould be a drought, or if the world ſhould ſuffer a deluge, they, confiding in their own wealth, would not enquire after the diſtreſs of the poor, nor fear God. If another ſhould be annihilated by diſtreſs, I exiſt, what has a gooſe to fear from a deluge. The women who are mounted on camels, feel not in their litters for him who periſhes in the ſand. Mean perſons, when they have eſcaped with their own blanket, ſay, what ſignifies it, if the whole world ſhould die. There are ſome of this deſcription; but I have ſeen others who having ſpread the table of generoſity, and proclaimed munificence, with affable countenance ſeek reputation, and aſk pardon of God; enjoying the things of this world, and of futurity; like his majeſty the king of the world, who is aſſiſted by the grace of God, the conqueror of his enemies, lord paramount of nations,

حامي ثغور الاسلام وارث ملك سليمان اعدل ملوك الزمان
مظفرالدين ابوبكر سعد ادام الله ايامه ونصر اعلامه

قطعه

پدر بجاي پسر هرگز اين كرم نكند
كه دست جود تو با خاندان آدم كرد
خداي خواست كه بر عالم به بخشايد
ترا برحمت خود پادشاه عالم كرد

قاضي چون سخن بدين پايه رسانيد وازحد قياس ما اسپ مبالغه در گذرانيد بمقتضاي حكم قضا رضا داديم وازما مضي در گذشتيم وبعد ازماجري طريق مدارا گرفتيم وسر بتدارك برقدم يكديگر نهاديم وبوسه برسر وروي همديگر داديم وختم سخن بدين دو بيت بود

قطعه

مكن زگردش گيتي شكايت اي درويش
كه تيره بختي اگر هم برين نسق مردي
توانگرا چو دل و دست كامرانت هست
بخور به بخش كه دنيا و آخرت بردي

defender of the strong holds (of religion) heir of the kingdom of Solomon, surpassing all the monarchs of his time in justice, Mozufferuddeen Abûbekr Sâd, may God prolong his days, and grant victory to his standards. A father sheweth not such benevolence towards his son, as your hand of liberality has bestowed on the human race. God wanting to bestow blessing on mankind, through his mercy made you king of the world." When the Cazy had extended his discourse to this length, and had exerted the powers of eloquence beyond our expectation, we acquiesced in his sentence with mutual forgiveness, and apologizing for all that had passed between us, we took the road of affability, and blaming ourselves, we kissed each other's hands and face, and the disputation concluded with these words, " O durwaish, complain not of the revolutions of this world, for thou wilt be unhappy if thou expire in this imagination. And thou rich man, whilst thou hast thy heart and hand at thy command, enjoy and bestow; that thou mayest obtain the blessing of heaven, in this life, and in futurity."

باب هشتم در آداب صحبت

حکمت ۱

مال از بهر آسایش عمرست نه عمر از بهر گرد کردن مال عاقلی را پرسیدم که نیکبخت کیست و بد بخت چیست گفت نیکبخت آنکه خورد و کشت و بدبخت انکه مرد و هشت

بیت

مکن نماز بران هیچکس که هیچ نکرد
که عمر در سر تحصیل مال کرد و نخورد

حکمت ۲

حضرت موسي[1] علیه السلام قارون را نصیحت کرد که احسن کما احسن الله الیک نشنید و عاقبتش شنیدي

قطعه

آنکس که بدینار و درم خیر نیندوخت
سر عاقبت اندر سر دینار و درم کرد

CHAPTER VIII.

Rules for conduct in life.

No. 1.

Riches are for the comfort of life, and not life for the accumulation of riches. I asked a holy wise man, who is fortunate, and who is unfortunate? He replied he was fortunate who ate and sowed; and he was unfortunate, who died without having enjoyed. Pray not over that worthless wretch who performed no act of piety: who spent his whole life in amassing money, without making any use of it.

No. 2.

The prophet Moses, upon whom be peace, thus admonished Karoon, "Do thou good, in the same manner that God hath done good unto thee." He did not listen, and you have heard of his end. He who hath not done good with his money, hath lost his future hopes in attending to the acquisition of riches.

خواهي متمتع شوي از نعمت دنيا
باخلق كرم كن چوخدا با تو كرم كرد

عرب گويد جد ولاتمنن فان الفايدة اليك عايدة يعني به بخش واعطاده ومنت منه كه فايده آن بتوباز گردد

قطعه

درخت كرم هركجا بيخ كرد گذشت ازفلك شاخ وبالاي او
گراميد داري كزوبرخوري بمنّت منه ارّه بر پاي او

قطعه

شكر خداي كن كه موفّق شدي بخير
زانعام فضل او نه معطل گذاشتست
منّت منه كه خدمت سلطان همي كني
منّت شناس ازو كه بخدمت بداشتست

حكايت ٣

دوكس رنج بيهوده بردند وسعي بي فايده كردند يكي انكه

If thou wish to derive benefit from worldly riches, shew that kindnefs towards thy fellow creatures that God hath beftowed on thee. The Arabs fay, "be bountiful without accounting it an obligation, when moft certainly the benefit will return to you." Wherever the tree of beneficence takes root, it fends forth branches beyond the fky. If you entertain hopes of eating the fruit, cultivate the tree kindly, and put not a faw at it's root. Return thanks to God that you have been affifted with divine grace, and that he has not excluded you from the riches of his bounty. Boaft not of holding an office under the king, but be grateful to God for having placed you in his fervice.

No. 3.

Two perfons took trouble in vain, and ufed fruitlefs endeavours; he who acquired wealth,

مال اندوخت ونخورد ودیگر آن که علم آموخت وعمل نکرد

مثنوي

علم چندانکه بیشتر خواني چون عمل درتونیست نا داني
نه محقق بود نه دانشمند چار پائي برو کتابي چند
آن تهي مغزرا چه علم وخبر که برو هیـــزمست یا دفتر

حکمت ۴

علم از بهر دین پرورد نست نه از بهر دنیا خوردن

بیت

هرکه پرهیزوعلم وزهد فروخت خرمني گرد کرد وپاک بسوخت

حکمت ۵

عالم نا پرهیزگار کوراست مشعله داريهدي ولا يهتدي

بیت

بي فایده هرکه عمر درباخت چیزي نخرید وزر بینداخت

حکمت ۶

مُلک از خردمندان جمال گیرد ودین از پرهیزگاران کمال

without enjoying it; and he who taught wiſdom, but did not practiſe it. How much ſoever you may ſtudy ſcience, when you do not act wiſely, you are ignorant. The beaſt whom they load with books, is not profoundly learned and wiſe; what knoweth his empty ſkull whether he carried firewood or books.

No. 4.

Science is to be uſed for the preſervation of religion, and not for the acquiſition of wealth. Whoſoever proſtituted his abſtinence, reputation, and learning for gain, formed a granary, and then conſumed it entirely.

No. 5.

A learned man, without temperance, is a blind man carrying a link; he ſheweth the road to others, but doth not guide himſelf. He who through inadvertency trifled with life, threw away his money without purchaſing any thing.

No. 6.

A kingdom gains credit from wiſe men, and religion obtains perfection from the virtuous,

بايد پادشاهان بنصيحت خردمندان محتاجترند كه خردمندان بتقرب پادشاهان

قطعه

پندم اگر بشنوي اي پادشاه   در همه دفتر به ازين پند نيست
جز بخردمند مفرما عمل   گرچه عمل كار خردمند نيست

حكمت ٧

سه چيز بي سه چيز پايدار نماند مال بي تجارت وعلم بي بحث وملك بي سياست

حكمت ٨

رحم آوردن بر بدان ستمست بر نيكان وعفو كردن از ظالمان جورست بر مظلومان

بيت

خبيث را چو تعهد كني وبنوازي
بدولت تو گنه ميكند بانبازي

Kings ſtand in more in need of wiſe men, than wiſe men do of appointments at court. Liſten O king, to my advice; for you have not a more valuable maxim, in all your archives, than this, "Entruſt not your affairs to any but wiſe men; although public buſineſs is not the occupation of the wiſe."

No. 7.

Three things are not permanent without three things; wealth without commerce, ſcience without argument, nor a kingdom without government.

No. 8.

Shewing mercy to the wicked is doing injury to the good; and pardoning oppreſſors, is injuring the oppreſſed. When you connect yourſelf with baſe men, and ſhew them favor, they commit crimes with your power, whereby you participate in their guilt.

حکمت ۹

بر دوستي پادشاهان اعتماد نتوان کرد و بر آواز خوش کودکان غرّه نباید بود که آن بخیالي متبدّل شود واین بخوابي متغیر گردد

بیت

معشوق هزار دوست را دل ندهي
ور میدهي دل بجدائي بنهي

حکمت ۱۰

هران سرّي که داري بادوست درمیان منهه چه داني که وقتي دشمن گردد وهر بدي که تواني کردن بادشمن مرسان باشد که روزي دوست گردد رازي که خواهي نهان ماند باکسي درمیان منه اگرچه معتمد بود که هیچکس برسرّتو مشفقتر نباشد

No. 9.

You cannot rely on the friendſhip of kings, nor confide in the ſweet voices of boys, for thoſe change on the ſlighteſt ſuſpicion, and theſe alter in the courſe of a night. Give not your heart to her who has a thouſand lovers; but if you ſhould beſtow it on her, be prepared for a ſeparation.

No. 10.

Reveal not to a friend every ſecret that you poſſeſs, for how can you tell but what he may ſometime or other become your enemy. Likewiſe inflict not on an enemy every injury in your power, for he may afterwards become your friend. The matter which you wiſh to preſerve as a secret, impart it not to any one, although he may be worthy of confidence, for no one will be ſo true to your ſecret as yourſelf.

قطعه

خاموش به که ضمير دل خويش
با کسي گفتن وگفتن که مگوي
اي سليم آب زسر چشمه ببند
که چو پر شد نتوان بستن جوي
سخني در نهان نبايد گفت
که بهر انجمن نشايد گفت

حکمت ١١

دشمني ضعيف که در طاعت آيد ودوستي نمايد مقصود وي جز آن نيست که دشمني قوي گردد وگفته اند بردوستي دوستان اعتماد نيست تا بتملق دشمنان چه رسد هرکه دشمن کوچک را حقير شمارد بدان ماند که آتش اندک را مهمل گذارد

قطعه

امروز بکش که ميتوان کشت   کاتش چو بلند شد جهان سوخت
مگذار که زه کند کمان را   دشمن چو به تير ميتوان دوخت

It is ſafer to be ſilent, than to reveal one's ſecret to any one, and telling him not to mention it. O good man! ſtop the water at the ſpring head, for when it is in full ſtream, you cannot arreſt it. You ſhould never ſpeak a word in ſecret, which may not be related in every company.

No. 11.

A weak enemy, who becomes obedient, and ſhews friendſhip, does ſo with no other deſign but to become a more powerful adverſary; as they have ſaid, " Even the ſincerity of friends is not to be relied on, what then is to be expected from the flattery of enemies?" He who deſpiſes a weak enemy, reſembles him who neglects a ſpark of fire. Extinguiſh it to day, whilſt you are able, for when it iſſues into a flame, it deſtroys a world. Permit not your enemy to ſtring his bow, whilſt you are able to pierce him with an arrow.

حکمت ۱۲

سخن درمیان دو دشمن چنان گوي که اگر دوست شوند شرم زده نباشي

مثنوي

میان دو کس جنگ چون آتشست
سخن چین بد بخت هیزم کشست
کنند این وآن خوش دگر باره دل
وي اندرمیان کور بخت و خجل
میان دو تن آتش افروختن
نه عقلست خود درمیان سوختن

قطعه

درسخن با دوستان آهسته باش تا ندارد دشمن خونخوار گوش
پیش دیوارانچه گوئي هوش دار تا نباشد در پس دیوار گوش

حکمت ۱۳

هر که با دشمنان دوستان خود صلح کند سر آزار دوستان دارد

No. 12.

Speak in ſuch manner between two enemies, that ſhould they afterwards become friends, you may not be put to the bluſh. Hoſtility between two people is like fire, and the evil fated backbiter ſupplies fuel. Afterwards, when they are reconciled together, the backbiter is hated, and deſpiſed by both parties. To kindle a flame between two perſons, is to burn yourſelf inconſiderately in the midſt. Whiſper to your friends, in order that your bloodthirſty enemy may not over-hear you. Take care what you ſay before a wall, as you cannot tell who may be behind it.

No. 13

Whoſoever formeth an intimacy with the enemies of his friends, does ſo to injure the latter.

بيت

بشواي خردمند ازان دوست دست
که با دشمنانت بود هم نشست

حکمت ۱۴

چون در امضاي کار متردد باشي آن طرف اختيار کن که بي آزارتر بر آيد

بيت

با مردم سهل گوي دشوار مگوي
با آنکه در صلح زند جنگ مجوي

حکمت ۱۵

تا کار بزر مي آيد جان در خطر افکندن نشايد

بيت

چو دست از همه حيلتي در گسست
حلالست بردن بشمشير دست

O wife man! wafh your hands of that friend, who affociates with your enemies.

No. 14.

When, in tranfacting bufinefs, you are under any hefitation, make choice of that fide which will produce the leaft injury. Speak not harfhly to a man of placid manners; and with him who knocks at the door of peace, feek not hoftility.

No. 15.

As long as an affair can be compaffed by money, it is not advifable to put one's life in danger. When the hand has failed in every trick, it is lawful to draw the fword.

حکمت ١٦

برعاجز دشمن رحمت مکن که اگر قادر شود نکند

بیت

دشمن چو بیني ناتوان لاف از بروت خود مزن
مغزست در هر استخوان مردیست در هر پیرهن

هرکه بدي را بکُشد خلق را از بلاي او برهاند و اورا از عذاب خداي

قطعه

پسندیدست بخشایش و لیکن   منه بر ریش خلق آزار مرهم
ندانست آنکه رحمت کرد بر مار   که آن ظُلمست بر فرزند آدم

حکمت ١٧

نصیحت از دشمن پذیرفتن خطاست و لیکن شنیدن رواست تا بخلاف آن کار کني که آن عین صوابست

مثنوي

حذر کن زانچه دشمن گوید آن کن   که بر زانو زني دست تغابن
گرت راهي نماید راست چون تیر   ازو برگرد و راهِ دست چپ گیر

No. 16.

Shew not mercy to a weak enemy, for if he becomes powerful he will not ſpare you. When you ſee an enemy weak, twiſt not your whiſkers in boaſting; there is marrow in every bone, and every coat covers a man. Whoſoever killeth a wicked man, relieveth the world from his injuries, and delivereth himſelf from the wrath of God. Forgiveneſs is commendable, but apply not ointment to the wound of an oppreſſor. Knoweth he not that whoſoever ſpareth the life of a ſerpent, committeth injury towards the ſons of Adam.

No. 17.

It is not adviſable to follow the advice of an enemy; you may hear what he has to ſay, in order, that you may act contrary thereto; and which is perfect reaſon. Avoid that which an enemy tells you to do, for if you follow his advice, you will ſmite your knees with the hands of ſorrow. If he ſhews you a road, ſtraight as an arrow, turn from it, and go the other way.

حکمت ۱۸

خشم بيش از حد وحشت آرد و لطف بي وقت هيبت ببرد نه چندان درشتي کن که از تو سير گردند و نه چندان نرمي که بر تو دلير شوند

مثنوي

درشتي و نرمي بهم در بهست　　چو رگ زن که جرّاح و مرهم نهست
درشتي نگيرد خردمند بيش　　نه سُستي که ناقص کند قدر خويش
نه مر خويشتن را فزوني نهد　　نه يکباره تن در زبوني دهد

مثنوي

شباني با پدر گفت اي خردمند　　مرا تعليم ده پيرانه يک پند
بگفتا نيک مردي کن نه چندان　　که گردد چيره گرگ تيز دندان

حکمت ۱۹

دو کس دشمن ملک و دينند پادشاه بي حِلم و زاهد بي عِلم

بيت

بر سر ملک مباد آن ملک فرمان دِه
که خدا را نبود بندهٔ فرمان بردار

No. 18.

Anger, when exceſſive, createth terror; and kindneſs out of ſeaſon deſtroys authority. Be not ſo ſevere as to cauſe diſguſt, nor ſo lenient as to encourage audacity. Severity and lenity ſhould be tempered together; like the ſurgeon, who, when he uſes the lancet, applies alſo a plaſter. A wiſe man carries not ſeverity to exceſs, nor ſuffers ſuch relaxation as will leſſen his own dignity. He over rates not himſelf, neither doth he altogether neglect his conſequence. A ſhepherd ſaid to his father; " O thou who art wiſe, teach me one maxim from your experience." He replied, " be complacent, but not to that degree that they may inſult you with the ſharp teeth of the wolf."

No. 19.

Two perſons are enemies to a kingdom and to religion, a monarch without clemency, and a religious man without knowledge. May there never be at the head of a kingdom, a ruler who is not an obedient ſervant of God.

حکمت ۲۰

پادشاه باید که تا بحدّي بر دشمنان خشم نراند که دوستان را اعتماد نماند که آتش خشم اوّل در خداوند خشم افتد آنگه زبانه بخصم رسد یا نرسد

مثنوي

نشاید بني آدم خاک زاد — که در سر کند کبر و تندي و باد
ترا با چنین گرمي و سرکشي — نپندارم از خاک از آتشي

قطعه

در خاک بیلقان برسیدم بعابدي
گفتم مرا بتربیت از جهل پاک کن
گفتا برو چو خاک تحمل کن اي نقیه
یا هر چه خواندهٔ همه در زیر خاک کن

مطایبه ۲۱

بدخوي در دست دشمني گرفتار ست که هر کجا که رود از چنگ عقوبت او خلاص نیابد

No. 20.

It behoveth a king, not to ſhew wrath towards his enemies, to ſuch a degree, as to alarm his friends; for the fire of wrath firſt falls on the exciter of it, and then the flame may reach the enemy, or not. It ſuits not the earth-born ſons of Adam to aſſume pride, ferocity and vanity. You who have ſo much heat and pertinacity, I do not conſider as created of earth, but of fire. In the land of Baelkân, I viſited a religious man, to whom I ſaid, "cleanſe me from ignorance by your doctrine?" He replied, "go and ſuffer with patience, like the earth, O learned in the law, or elſe bury in the earth all that you have ſtudied."

No. 21.

A wicked man is a captive in the hand of the enemy, for wherever he goeth, he cannot eſcape from the clutches of his own puniſhment.

بيت

اگر زدست بلا برفلک رود بد خوي
زدست خوي بد خويش در بلا باشد

پند ۲۲

چو بيني که در سپاه دشمن تفرقه افتاد توجمع باش واگر جمع شوند از پريشاني انديشه کن

قطه

بروبا دوستان آسوده بنشين   چو بيني درميان دشمنان جنگ
وگر بيني که باهم يکزبانند   کمان را زه کن و برباره برسنگ

تنبيه ۲۳

دشمن چو از همه حيلتي درماند سلسله دوستي بجنباند پس آنگه بدوستي کارها کند که دشمن نتواند کرد

پند ۲۴

سر مار بدست دشمن بکوب که از احدي الحسنيين خالي نباشد اگر اين غالب آمد مار کُشتي واگر آن از دشمن رستي

If the wicked man ſhould eſcape to heaven from the hand of calamity, he would continue in calamity from the ſenſe of his own evil diſpoſition.

No. 22.

When you ſee diſcord amongſt the troops of your enemy, be of good courage; but if they are united, then be upon your guard. When you ſee contention amongſt your enemies, go and ſit at eaſe with your friends; but when you ſee them of one mind, ſtring you bow, and place ſtones upon the ramparts.

No. 23.

When the enemy has failed in all other artifices, he will propoſe friendſhip; that under its appearance he may effect what he could not compaſs as an open adverſary.

No. 24.

Bruiſe the ſerpent's head with the hand of your enemy; which cannot fail of producing one of theſe two advantages. If the enemy ſucceeds, you have killed the ſnake, and if the latter prevails, you have got rid of your enemy.

بیت

بروز معرکه ایمن مشو ز خصم ضعیف
که مغز شیر بر آرد چو دل ز جان برداشت

پند ۲۵

خبري که داني دلي بیازارد تو خاموش باش تا دیگري بیارد

بیت

بلبلا مژدهٔ بهار بیار   خبر بد ببوم باز گذار

تحذیر ۲۶

پادشاه را بر خیانت کسي واقف مگردان مگر انکه بر قبول کلي واثق باشي وگرنه در هلاک خود همي کوشي

بیت

پسیچ سخن گفتن انگاه کن   که داني که درکار گیرد سخن

مطایبه ۲۷

هر که نصیحت خود رائي میکند او خود بنصیحت دگري محتاجست

In the day of battle, consider not yourself safe, because your adversary is weak; for he who becomes desperate, will take out the lion's brains.

No. 25.

When you have any thing to communicate that will distress the heart of the person whom it concerns, be silent; in order that he may hear from some one else. O nightingale bring thou the glad tidings of spring; and leave bad news to the owl.

No. 26.

Inform not the king of the perfidy of any one, excepting you are assured that he will entirely approve of it; for otherwise you are only working your own destruction. When you are purposing to speak any thing, do it when you know that your words will take effect.

No. 27.

He who gives advice to a self conceited man, stands himself in need of counsel from another.

ملاطفه ۲۸

فریب دشمن مخور و غرور مدّاح مخر که آن دام زرق نهاده است و این کام طمع کشاده احمق را ستایش خوش آید چون لاشه که در کعبش دمی فربه نماید

قطعه

الا تا نشنوی مدح سخن گوی   که اندک مایه نفعی از تو دارد
اگر روزی مرادش بر نیاری   دوصد چندان عیوبت برشمارد

تربیت ۲۹

متکلم را تا کسی عیب نگیرد سخنش صلاح نپذیرد

بیت

مشو غرّه بر حسن گفتار خویش   بتحسین نادان و پندار خویش

ملاطفه ۳۰

همه کس را عقل خود بکمال نماید و فرزند خویش بجمال

قطعه

یکی جهود و مسلمان نزاع میکردند
چنان که خنده گرفت از حدیث ایشانم

No. 28.

Be not caught by the deceit of an enemy, nor be proud of the praiſe of a flatterer; for that has ſpread the thin net; and this has opened the palate of avarice. A blockhead is pleaſed with praiſe; like a corpſe whoſe inflated heel has the appearance of plumpneſs. Take care how you liſten to the voice of the flatterer, who in return for his little ſtock, expects to derive from you conſiderable advantage. If one day you do not comply with his wiſhes, he imputes to you two hundred defects inſtead of perfections.

No 29.

Unleſs ſome one points out to an orator his defects, his diſcourſe will never be correct. Be not vain of the elegance of your diſcourſe, from the commendation of an ignorant perſon, neither upon the ſtrength of your own judgment.

No 30.

Every one thinks his own wiſdom perfect, and his own child beautiful. A Jew and a Mahommedan were diſputing in a manner that made me laugh,

بطیره گفت مسلمان گر این قبالهٔ من
درست نیست خدایا جهود میرانم
جهود گفت بتوریت میخورم سوگند
اگر خلاف کنم همچو تو مسلمانم
گر از بسیط زمین عقل منعدم گردد
بخود گمان نبرد هیچکس که نادانم

مطایبه ۳۱

ده آدمي بر سفره بخورند و دو سگ برجیفه بسر نبرند حریص باجهاني گرسنه است و قانع بناني سیر

بیت

رودهٔ تنگ بیک نان تهي پر گردد
نعمت روي زمین پر نکند دیدهٔ تنگ

مثنوي

پدر چون دور عمرش منقضي گشت   مرا این یک وصیت کرد و بگذشت
که شهوت آتشست ازوي به پرهیز   بخود بر آتش دوزخ مکن تیز

the mahommedan ſaid in wrath, " if this deed of conveyance is not authentic; may God cauſe me to die a Jew." The Jew ſaid, " I make oath on the Pentateuch, and if I ſwear falſely, I am a Mahommedan like you." If wiſdom was to ceaſe throughout the world, no one would ſuſpect himſelf of ignorance.

No. 31.

Ten men will ſit at one table, but two dogs will not be ſatisfied with one carcaſe. The avaricious man, with the whole world at his command, is hungry; whilſt he who is contented, is ſatisfied with a loaf of bread. The narrow belly is filled with a loaf of bread without meat; but the narrow ſight is not ſatisfied with all the riches on the face of the earth. My father when the term of his life was expired, gave me this one advice and departed, " Luſt is a fire, ſhun it; precipitate not yourſelf into the flames of hell;

دران آتش نداري طاقت سوز بصبر آبي براين آتش زن امروز

نصيحت ٣٢

هركه درحال توانائي نيكوئي نكند در وقت ناتواني سختي بيند

بيت

بد اختر تر از مردم آزار نيست كه روز مصيبت كسش يار نيست

حكمت ٣٣

جان درحمايت يكدمست و دنيا وجودي ميان دوعدم دين بدنيا فروشان خرند يوسف بفروشند تا چه خرند الم اعهد اليكم يا بني آدم ان لا تعبدوا الشيطان

بيت

بقول دشمن پيمان دوست بشكستي
ببين كه از كه بُريدي و با كه پيوستي

تنبيه ٣٤

شيطان با مخلصان بر نمي آيد وسلطان با مفلسان

ſince you will not have ſtrength to ſupport that burning, quench the preſent flame with the water of patience."

No. 32.

He who when he hath the power doeth not good, when he loſes the means will ſuffer diſtreſs. There is not a more unfortunate wretch than the oppreſſor, for in the day of adverſity nobody is his friend.

No. 33.

Life depends upon the ſupport of a ſingle breath, and worldly exiſtence is between two non exiſtences. Thoſe who ſell religion for the world, are aſſes; they ſell Joſeph and get nothing in return, "Did I not bargain with you, O ſons of Adam, that you ſhould not ſerve Satan? By the advice of an adverſary, you are breaking your promiſe with your friend: behold from whom you have ſeparated, and with whom you have united yourſelves."

No. 34.

Satan cannot prevail over the righteous, neither the king, againſt the poor.

مثنوي

وامش مده آن که بي نمازست ور خود دهنش زفاقه بازست
گو فرض خدا نمي گذارد از قرض تو نيز غم ندارد

قطعه

خاک مشرق شنيده ام که کنند بچهل سال کاسهٔ چيني
صد بروزي کنند در بغداد لاجرم قيمتش همي بيني

قطعه

مرغک از بيضه برون آيد و روزي طلبد
وآدمي بچه ندارد خبر از عقل و تميز
آن که ناگاه کسي گشت بچيزي نرسد
واين بتمکين و فضيلت بگذشت از همه چيز

حکمت ۳۵

آبگينه همه جا هست ازان قدرش نيست
لعل دشوار بدست آيد ازانست عزيز

Truſt not him who neglecteth his prayers to God, even although his mouth be kept open by faſting; for he who performeth not the divine precepts, neither will he care for his debt to you. I have heard that in the land of the eaſt they are forty years in making a china cup: they make a hundred in a day at Bughdad, and conſequently you ſee the meanneſs of the price. A chicken, as ſoon as it comes out of the egg, ſeeks its food; but an infant hath not reaſon and diſcrimination. That which was ſomething all at once, never arrives at much perfection; and the other by degrees, ſurpaſſes all things in power, and excellence. Glaſs is every where, and therefore of no value; the ruby is obtained with difficulty, and on that account is precious.

کارها بصبر برآید و مستعجل بسر درآید

مثنوي

بچشم خویش دیدم دربیابان
که مرد آهسته بگذشت ازشتابان
سمند بادپا ازتگ فروماند
شتربان همچنان آهسته میراند

ملاطغه ۳۶

نادان را به ازخاموشي نیست واگراین مصلحت بدانستي نادان نبودي

قطعه

چون نداري کمال وفضل آن به که زبان دردهان نگه داري
آدمي را زبان فضیحه کند جوز بي مغز را سبکساري

قطعه

خري را ابلهي تعلیم میداد برو برصرف کرده عمر دایم
حکیمي گفتش اي نادان چه کوشي درین سودا بترس ازلوم لایم

No. 35.

Affairs are accompliſhed through patience, and the haſty man faileth in his undertakings. I ſaw with my own eyes in the deſert, a man who walked ſlowly, get before one who went faſt. The fleet ſteed was tired with galloping, whilſt the camel driver proceeded in an equal ſlow pace.

No. 36.

Nothing is ſo good for an ignorant man as ſilence; and if he was ſenſible of this, he would not be ignorant. When you poſſeſs not perfection and excellence, you had better keep your tongue within your teeth. The tongue brings men into diſgrace. The nut without a kernel is of light weight. A ſtupid man was training an aſs, and ſpent all his time upon it. Somebody ſaid, " O blockhead what art thou endeavouring to do? for this fooliſh attempt expect reprehenſion from the cenſorious.

نیاموزد بهایم از تو گفتار   تو خاموشی بیاموز از بهایم

مثنوی

هرکه تامل نکند در جواب   بیشتر آید سخنش ناصواب
یا سخن آرای چو مردم بهوش   یا بنشین همچو بهایم خموش

مطایبه ۳۷

هرکه با داناتر از خود بحث کند تا بدانند که داناست بدانند که نادانست

بیت

چون درآید به از توئی بسخن
گرچه به دانی اعتراض مکن

لطیفه ۳۸

هرکه به بدان نشیند نیکی نه بیند

مثنوی

گر نشیند فرشتهٔ با دیو   وحشت آموزد و خیانت و ریو
از بدان نیکوئی نیاموزی   نکند گرگ پوستین دوزی

Brutes will not acquire ſpeech from thee learn thou ſilence from them." Whoſoever doth not reflect before he giveth an anſwer, will generally ſpeak improperly. Either arrange your words as a man of ſenſe, or elſe ſit quiet like a brute.

No. 37.

Whenever you argue with another wiſer than yourſelf, in order that others may admire your wiſdom, they will diſcover your ignorance. When one manages a diſcourſe better than yourſelf, although you may be fully informed, yet do not ſtart objections.

No. 38.

Whoſoever aſſociates with the wicked, will not ſee good. If an angel ſhould keep company with a demon, he would learn terror, perfidy, and deceit. You cannot learn virtue from the wicked; the wolf practiſes not the tanner's art.

لطيفه ۳۹

مردمانرا عيب نهاني آشكارا مكن كه مرايشان را رسوا كني وخود را بي اعتبار كني

تشبيه ۴۰

هركه علم خواند وعمل نكرد بدان ماند كه گاو راند وتخم نيفشاند

عبرت ۴۱

ازتن بيدل طاعت نيايد وپوست بي مغز بضاعت را نشايد

تشبيه ۴۲

نه هركه درمجادله چست درمعامله درست

بيت

بس قامت خوش كه زير چادر باشد
چون باز كني مادر مادر باشد

حكمت ۴۳

اگر شبها همه قدر بودي پس شب قدر بي قدر بودي

No. 39

Publiſh not men's ſecret faults, for by diſgracing them, you make yourſelf of no repute.

No. 40.

Whoſoever acquired knowledge, and did not practiſe it, reſembleth him who ploughed but did not ſow.

No. 41.

Obedience is not truly performed by the body of him whoſe heart is diſſatisfied. The ſhell without a kernel, is not fit for ſtore.

No. 42.

Not every one that is ready to diſpute, is quick in tranſacting buſineſs. A form may appear handſome under a ſheet, but remove it, and you find a grandmother.

No. 43.

If every night was a night of power, many of ſuch nights would be diſregarded.

بيت

گر سنگ همه لعل بدخشان بودي
پس قيمت لعل وسنگ يکسان بودي

حکمت ۴۴

نه هر که بصورت نيکوست سيرت زيبا دروست که کار اندرون دارد نه پوست

قطعه

توان شناخت بيک روز در شمايل مرد
که تا کجاش رسيدست پايگاه علوم
ولي زباطنش ايمن مباش و غرّه مشو
که خبث نفس نگردد بسالها معلوم

تحذير ۴۵

هر که با بزرگان ستيزد خون خود ريزد

قطعه

خويشتن را بزرگ مي بيند   راست گفتند يک دو بيند لوچ

If every ſtone was a Budukſhân ruby, the ruby and the pebble would be of equal value.

No. 44.

It is not every graceful form that contains a good diſpoſition; for virtue is in the mind, not in the appearance. You may know in one day, from a man's manners to what degree of knowledge he has attained; however be not ſecure againſt his mind; neither be proud of your diſcovery; for a malignant ſpirit is not to be detected in many years.

No. 45.

Whoſoever contendeth with the great, ſheds his own blood. He who thinks himſelf great has been compared to one who ſquints and ſees double.

زود بيني شكسته پيشاني   توكه بازي بسر كني باغوج

پند ۴۶

پنجه با شير و مشت با شمشير كار خردمندان نيست

بيت

جنگ وزورآوري مكن با مست   پيش سرپنجه در بغل نه دست

تحذير ۴۷

ضعيفي كه با قوي دلاوري كند يار دشمنست در هلاك خويش

قطعه

سايه پرورده را چه طاقت آن   كه رود با مبارزان بقتال
سست بازو بجهل ميفگند   پنجه با مرد آهني چنگال

توبيخ ۴۸

هر كه نصيحت نشنود سر ملامت شنيدن دارد

بيت

چون نيايد نصيحتت در گوش   اگرت سرزنش كنم خاموش

You will get a broken front by ſporting your head againſt a ram.

No. 46.

It is not the part of a wiſe man to box with a lion, or to ſtrike his fiſt againſt a ſword. Neither fight nor contend with one more powerful than yourſelf; put your hand under your arm pit.

No. 47.

A weak man, who contends with one that is ſtrong, befriends his adverſary, by his own death. He who was nurſed in the ſhade, how is he able to accompany the heroes to battle? He who hath not ſtrength in his arm, acts fooliſhly in oppoſing one who has a wriſt of iron.

No. 48.

He who liſtens not to advice, ſtudies to hear reprehenſion. When advice gains not admiſſion into the ear, if they reprehend you, be ſilent.

لطیفه ۴۹

بي هنران هنرمندان را نتوانند ديدن همچون سگان بازاري سگ شكاري را بينند و مشغله برآرند وپيش آمدن نيارند

تحذير ۵۰

سفله چون بهتر باكسي برنيايد بخبثش در پوستين افتد

بيت

كند هرآينه غيبت حسود كوته دست
كه درمقابله گنگش بود زبان مقال

شكايت ۵۱

اگرجور شكم نيستي هيچ مرغي در دام نيفتادي بل كه صياد دام نه نهادي

بيت

شكم بند دست است وزنجير پاي
شكم بنده كمتر پرستد خداي

No. 49.

The vicious cannot endure the ſight of the virtuous; in the ſame manner as the curs of the market howl at a hunting dog, but dare not approach him.

No. 50.

When a mean wretch cannot vie with another in virtue, out of his wickedneſs, he begins to ſlander. The abject envious wretch will ſlander the virtuous man when abſent; but when brought face to face, his loquacious tongue becomes dumb.

No. 51.

But for the cravings of the belly, not a bird would have fallen into the ſnare, nay the fowler would not have ſpread his net. The belly is chains to the hands, and fetters to the feet. He who is a ſlave to his belly ſeldom worſhips God.

عبرت ٥٢

حکیمان دیر خورند و عابدان نیم سیر و زاهدان تا سد رمق و جوانان تا طبق برگیرند و پیران تا عرق کنند اما قلندران چندانکه در معده جاي نفس نماند و بر سفره روزي کس

بیت

اسیر بند شکم را دو شب نگیرد خواب
شبي ز معده سنگي شبي ز دل تنگي

وعظ ٥٣

مشورت با زنان تباهست و سخاوت با مفسدان گناه

شعر

خبیث را چو تعهد کني و بنوازي   بدولت تو گنه میکند بانبازي

حکمت ٥٤

هر کرا دشمن پیش است گر نکشد دشمن خویش است

بیت

سنگ در دست و مار سر بر سنگ   نکند مرد هشیار درنگ

No. 52.

Wise men eat late; holy men half satisfy their appetites; and hermits take only what is sufficient to sustain life; young men devour all that is in the dish; the old eat until they sweat: but the Calenders devour so voraciously that there is not in their stomachs room for drawing breath; nor is there left on the table a morsel for any one. He who is a slave to his belly sleeps not for two nights; one night from a loaded stomach, and the next night through want.

No. 53.

To consult with women is ruin; and to be liberal towards the seditious is a crime. When you support and favor the vicious, you commit wickedness with your power by participation.

No. 54.

Whosoever hath his adversary in his power, and doth not destroy him, is an enemy to himself. When there is a stone in the hand, and the head of a snake under the stone, the prudent man delayeth not execution.

ترحم بر پلنگ تیز دندان   ستم کاري بود برگوسفندان

وگروهي بخلاف این مصلحت دیده اند وگفته اند که در کشتن
بندیان تامل اولیتر است بحکم انکه اختیار باقیست توان کشت
وتوان هشت واگر بي تامل کشته شود محتملست که مصلحتي فوت
شود که تدارک آن ممتنع باشد

بیت

تیغ سهلست زنده بیجان کرد   کشته را باز زنده نتوان کرد
شرط عقلست صبر تیر انداز   انکه رفت ازکمان نیاید باز

حکایت ۵۵

حکیمي که باجهال درافتد باید که توقع عزت ندارد وگر جاهل
بزبان آوري برحکیمي غالب اند عجب نیست سنگیست که جوهر
را شکند

بیت

چه عجب گر فرو رود نفسش   عندلیبي غراب هم نفسش

To ſhew mercy to the ſharp teethed tiger, would be doing injury to the ſheep. But others have advanced the contrary, and ſaid, that in the execution of a priſoner delay is beſt, becauſe you retain the power of killing or of releaſing: but ſhould he be put to death without deliberation, good counſel may perchance be loſt, ſince reparation is impoſſible. It is eaſy to take away life, but impoſſible to reſtore it. It is a rule of reaſon that the archer ſhould have patience, for when the arrow has left the bow, it will not return.

No. 55.

The wiſe man, who engages in a controverſy, with thoſe who are ignorant of the ſubject, ſhould not entertain any expectation of gaining credit. If an ignorant man, by his loquacity, ſhould overpower a wiſe man, it is not to be wondered at, becauſe a common ſtone will break a jewel. Why is it ſurprizing if a nightingale ſhould not ſing, when a crow is in the ſame cage?

بيت

گر هنر مندز اوباش جفائي بيند   تادل خويش نيازاردودرهم نشود
سنگ بد گوهر اگر كاسهٔ زرين شكند   قيمت سنگ نيفزايد و زركم نشود

حكايت ٥٦

خرد مندي راكه درزمرهٔ اجلاف سخن صورت نه بندد شگفت مدار كه آواز بربط از غلبهٔ دهل برنيايد وبوي عنبر ازبوي گنده سير فرو ماند

شعر

بلند آواز نادان گردن انداخت   كه دانا را ببي شرمي بينداخت
نمي داني كه آهنگ حجازي   فرو ماند زبانگ طبل غازي

جوهر اگر درخلاب افتد همچنان نفيس است و غبار گر بفلك رسد همچنان خسيس استعداد بي تربيت دريغست و تربيت نامستعد ضايع خاكستر اگرچه نسبتي عالي دارد كه آتش جوهر علويست وليكن چون بنفس خود هنري ندارد باخاك برابرست وقيمت شكر نه از ني است بلكه آن خود از خاصيت ويست مشك آنست كه خود ببويد نه آنست كه عطار بگويد دانا چو طبله

If a virtuous man is injured by a vagabond, he ought not be ſorry, or angry. If a worthleſs ſtone bruiſe a golden cup, its own worth is not thereby increaſed, nor the value of the gold leſſened.

No. 56.

If a wiſe man, falling in company with mean people, does not get credit for his diſcourſe, be not amazed; for the ſound of the harp cannot overpower the noiſe of the drum; and the fragrance of ambergris is overcome by fetid garlic. The ignorant wretch was proud of his loud voice, becauſe he had impudently confounded the man of underſtanding. Are you ignorant that the muſical mode of Hijaz is confounded by the noiſe of the warrior's drum? If a jewel falls into the mud, it is ſtill the ſame precious ſtone; and if duſt flies up to the ſky, it retains its original baſeneſs. A capacity without education is deplorable, and education without capacity is thrown away. Aſhes, although of high origin, fire being of a noble nature, yet having no intrinſic worth, are no better than duſt. Sugar obtains not its value from the cane, but from its innate quality. Muſk has the fragrance in itſelf, and not from being called a perfume by the druggiſt. The wiſe man is like the

عطارست خاموش وهنرنماي ونادان چون طبل غازي بلند آواز وميان تهي ويافه دراي

نظم

عالم اندر ميان بيخبران   مثلي گفته اند صدّيقان
شاهدي درميان كورانست   مصحفي درسراي زنديقان
چوكنعان راطبيعت بي هنر بود   پيمبرزادگي قدرش نيفزود
هنربنماي اگرداري تو گوهر   گل ازخارست وابراهيم آذر

حكمت ٥٧

دوستي راكه بعمري فراچنگ آرند نشايدكه بيكدم بيازارند

بيت

سنگي بچند سال شود لعل پاره
زنهار تابيك نفسش نشكني بسنگ

حكمت ٥٨

عقل دردست نفس چنان گرفتاراست كه مرد عاجز دردست زن گربز

druggift's cheft, filent but full of virtues; and the blockhead refembles the warrior's drum, noify but an empty prattler. A wife man, in the company of thofe who are ignorant, has been compared by the fages to a beautiful girl in the company of blind men; or to the Koran in the houfe of an infidel. When the land of Canaan was without virtue, the birth of Jofeph did not increafe its dignity. Shew your virtue, if you poffefs nobility; for the rofe fprang from the thorn, and Abraham from Azur.

No. 57.

A friend whom you have been gaining during your whole life, you ought not to be difpleafed with in a moment. A ftone is many years becoming a ruby, take care that you do not deftroy it in an inftant againft another ftone.

No. 58.

Reafon is under the power of fenfe; as a man becomes weak in the hand of an artful woman.

بيت

در خرّمي بر سرائي ببند كه بانگ زن ازوي برآيد بلند

حكمت ٥٩

راي بي قوّت مكر وفسونست وقوت بي راي جهل وجنون

بيت

تميز بايد وتـــدبير وعـــقل وانگه ملك

كه ملك ودولت نادان سلاح جنگ خودست

حكمت ٦٠

جوانمردي كه بخورد وبدهد به از عابدي كه روزه دارد وبنهد

هركه ترك شهوت از بهر قبول خلق كرده است از شهوت حلال

در شهوت حرام افتاده ست

بيت

عابد كه نه از بهر خدا گوشه نشيند بيچاره در آينهٔ تاريك چه بيند

بيت

اندك اندك بهم شود بسيار دانه دانه است غلّه در انبار

اندك اندك خيلي شود و قطره قطره سيلي گردد

Shut the door of that houfe of pleafure, which you hear refounding with the loud voice of a woman.

No. 59.

A purpofe, without power, is fraud and deceit; and power without defign is ignorance and madnefs. The firft requifites are judgement, prudence and wifdom, and then a kingdom; becaufe putting power and wealth into the hand of the ignorant, is furnifhing weapons againft themfelves.

No. 60.

The liberal man, who eats and beftows, is better than the religious man, who fafts and hoards. Whofoever hath forfaken luxury, to gain the approbation of mankind, hath fallen from lawful into unlawful voluptuoufnefs. The hermit, who fitteth in retirement, not for the fake of God, what fhall the hopelefs wretch behold in a dark mirror. A little and a little collected together, become a great deal; the heap in the barn confifts of fingle grains, and drop and drop form an inundation.

حکمت ۶۱

عالمي را نشايد که بسفاهت از عامي بحلم بگذارد که هر دو طرف
را زياني دارد هيبت اين کم شود و جهل آن مستحکم

بيت

چو با سفله گوئي بلطف وخوشي   فزون گرددش کبر و گردن کشي

حکمت ۶۲

معصيت از هر که صادر شود نا پسنديده است و از علما
ناپسنديده تر که علم سلاح جنگ شيطان است و خداوند سلاح
را چون باسيري برند شرمساري او بيشتر خواهد بود

بيت

عامي نادان پريشان روز گار
به ز دانشمند نا پرهيز گار
کان بنابينائي از راه اوفتاد
وين دو چشمش بود و در چاه اوفتاد

No. 61.

A wiſe man ought not to ſuffer the inſolence of a common perſon to paſs unnoticed, as he thereby injures both parties; for his own reſpectability will be leſſened, and the other confirmed in his ignorance. When you ſpeak to a low fellow with kindneſs and benignity, it increaſes his arrogance and perverſeneſs.

No. 62.

Sin, by whomſoever commited, is deteſtable, but moſt ſo in a learned man; becauſe learning is the weapon for combating Satan; and if the armed man is taken priſoner, the greater will be his ſhame. An ignorant plebeian of diſſolute manners, is better than a learned man without temperance; for that, through blindneſs, loſt the road, and this, who had two eyes, fell into the well.

حکیت ۶۳

هرکه در زندگی نانش نخورند چون بمیرد نامش نبرند یوسف صدّیق علیه السّلام در خشک سال مصر سیر نخوردی تا گرسنگانرا فراموش نکند لذّت انگور بیوه داند نه صاحب میوه

بیت

انکه در راحت و تنعم زیست
او چه داند که حال گرسنه چیست
حال درماندگان کسی داند
که باحوال خویش درماند

قطه

ای که بر مرکب تازنده سواری هش دار
که خر خارکش مسکین در آب و گلست
آتش از خانهٔ همسایهٔ درویش مخواه
کانچه بر روزن او میگذرد دود دلست

No. 63

He whoſe bread people do not eat in his life time, when he dies they mention not his name. Joſeph the juſt, when there was a famine in Egypt, ate not his fill; in order that he might not forget thoſe who were hungry. The widow reliſhes grapes, and not the maſter of the vineyard. He who lives in eaſe and wealth, how can he know what it is to be hungry. He knows the condition of the diſtreſſed, whoſe own circumſtances are needy. O thou who art mounted on a ſwift horſe, reflect that the aſs laden with thorns is ſticking in the mud. Aſk not fire from the houſe of the neighbouring durwaiſh, for that which iſſues from his chimney is the ſmoke of his heart.

پند ٦٤

درويش ضعيف حال را درتنگي وخشكي سال مپرس كه چوني مگر بشرط آنكه مرهم بريش او بنهي ومعلومي درپيش

قطعه

خري كه بيني وباري بگل درافتاده
بدل برو شفقت كن ولي مرو بسرش
كنون چورفتي وپرسيديش كه چون افتاد
ميان ببند چومردان بگيرد نب خرش

حكمت ٦٥

دوچيز محال عقلست خوردن بيش ازرزق مقسوم ومُردن پيش ازوقت معلوم

قطعه

قضا دگر نشود در هزار ناله وآه
بشكر يا بشكايت برآيد ازدهني
فرشتهٔ كه وكيل است برخزاين باد
چه غم خورد كه بميرد چراغ بيوه زني

No. 64.

In a ſeaſon of ſcarcity and drought, inquire not of a durwaiſh how he does; unleſs you mean to apply ointment, to his wound, by giving him ſubſiſtence. When you ſee a loaded aſs ſticking in the mud, take compaſſion on him, or at any rate paſs not over his head; but when you proceed and inquire how he came there, bind up your loins as becometh a man, and lay hold of the aſs's tail.

No. 65.

Two things are morally impoſſible, to enjoy more than providence has allotted, or to die before the appointed time. Deſtiny will not be altered, by our uttering a thouſand lamentations and ſighs, nor by our praiſes or complaints. The angel who preſides over the treaſury of winds, what does he care if the lamp of an old widow is extinguiſhed.

پند ۶۶

اي طالب روزي بنشين تا بخوري واي مطلوب اجل مرو كه جان نبري

قطعه

جهد رزق ور كني وگر نكني
برساند خداي عزّو جل
ور شوي در دهان شير و پلنگ
نخورندت مگر بروز اجل

حكمت ۶۷

بنا نهاده دست نرسد ونهاده بهر جا كه هست برسد

بيت

شنيدهٔ كه سكندر برفت تا ظلمات
بچند محنت وانگه نخورد آب حيات

حكمت ۶۸

صيادي بي روزي در دجله ماهي نگيرد وماهي بي اجل در خشكي نميرد

No. 66.

O thou who are in want of ſubſiſtence, be confident that thou ſhalt eat. And thou whom death hath required, flee not; for thou can'ſt not preſerve thy life. With or without your exertion, providence will beſtow daily bread; and if thou ſhouldſt be in the jaws of the lion, or of the tiger, they could not devour you excepting on the day of your deſtiny.

No. 67.

That which is not allotted, the hand cannot reach; and what is allotted will find you, wherever you may be. You have heard with what toil Secunder penetrated to the land of darkneſs; and that, after all, he did not taſte the water of immortality.

No. 68.

A fiſherman, unaſſiſted by deſtiny, could not catch a fiſh in the Tigris; and the fiſh, without fate, could not have died on the dry land.

بيت

مسكين حريص در همه عالم همي دود
او در قفاي رزق واجل در قفاي او

پند ۶۹

توانگر فاسق كلوخ زر اندوده است ودرويش صالح شاهدي خاك آلوده اين دلق موسي است مرقع وآن ريش فرعون مرصّع شدت نيكان روي در فرح دارد ودولت بدان سر در نشيب

قطعه

هر كرا جاه ودولتست بدان
خاطر خسته درنخواهد يافت
خبرش ده كه هيچ دولت وجاه
بسراي دگر نخواهد يافت

حكمت ۷۰

حسود از نعمت حق بخيل است ومردم بي گناه را دشمن

The covetous man explores the whole world, in purfuit of a fubfiftence, and fate is clofe at his heels.

No. 69.

A wicked rich man is a clod of earth gilded; and a pious durwaifh is a beauty foiled with earth. This wears the patched garment of Mofes, and that has the ulcer of Pharaoh covered with jewels. The virtuous man, under adverfity, preferves a cheerful countenance; but the wicked man, in profperity, holds down his head. Whofoever poffeffes rank and wealth, and relieves not thofe who an in diftrefs, inform him that in the next world he will find neither dignity nor riches.

No. 70.

The envious man begrudgeth the bountiful goodnefs of God, and is inimical to thofe who are innocent.

قطعه

مردکي خشک مغز را ديدم   رفته در پوستين صاحب جاه
گفتم اي خواجه گر تو بدبختي   مردم نيک بخت را چه گناه

قطعه ديگر

الا تا نخواهي بلا بر حسود   که آن بخت برگشته خود در بلاست
چه حاجت که بروي کني دشمني   که اورا چنين دشمني در قفاست

حکمت ۷۱

تلميذ بي ارادت عاشق بي زراست وروندهٔ بي معرفت مرغي بي پر وعالم بي عمل درخت بي بر وزاهد بي علم خانه بي در

پند ۷۲

مراد از نزول قران تحصيل سيرت خوبست نه ترتيل سورهٔ مکتوب عامي متعبد پياده رفته است وعالم متهاون سوار خفته عاصي که دست بردارد به از عابدي که سر بردارد

I heard a little fellow, with dry brains, ſpeaking diſreſpectfully of a perſon of rank: I ſaid, "O Sir, if you are unfortunate, what crime have fortunate men committed." Wiſh not ill to the envious man, for the unfortunate wretch is a calamity to himſelf. Where is the need of your ſhewing enmity towards him, who has ſuch an adverſary at his heels.

No. 71.

A ſtudent without inclination, is a lover without money; a traveller without obſervation, is a bird without wings; a learned man without works, is a tree without fruit; and a devotee without knowledge is a houſe without a door.

No. 72.

The Koran was revealed, that men might learn good morals, and not that they ſhould recite the written ſections. The unlettered religious man is a foot traveller; whilſt the negligent learned man is a ſleeping rider. A ſinner who lifts up his hands, in prayer, is better than a devotee who exalts his head.

بيت

سرهنگ لطيف خوي و دلدار بهتر ز فقيه مردم آزار

حکمت ۷۳

عالم بي عمل زنبوري بي عسل است

بيت

زنبور درشت و بي مروت را گوي
باري چو عسل نمي دهي نيش مزن

حکمت ۷۴

مرد بي مروت زن است و عابد با طمع ره زن

قطعه

اي بناموس کرده جامه سفيد بهر پندار خلق نامه سياه
دست کوتاه بايد از دنيا آستين خواه دراز و خواه کوتاه

حکمت ۷۵

دو کس را حسرت از دل نرود و پاي تغابن از گل بر نيايد

A military officer, who is good natured and courteous, is better than an oppreſſive lawyer.

No. 73.

A learned man without works, is a bee without honey. Say to the auſtere, and uncivil bee, "when you cannot afford honey, do not ſting."

No. 74.

A man without virility is a woman; and an avaricious devotee is a high-way robber. O thou who haſt put on white garments, to appear holy in the ſight of men, thou haſt thereby blackened the regiſter of works: the hand ought to be reſtrained from worldly purſuits, whether the ſleeve is long or whether it is ſhort.

No. 75.

Two perſons never free their hearts of regret, nor their ſorrowing feet from the' mud.

تاجري كشتي شكسته ووارثي با قلندران نشسته چنانكه گفته اند خلعت سلطان اگرچه عزيزاست جامه خلقان خود بعزت تر وخوان بزرگان اگرچه لذيزاست خرده انبان خود بلذت تر

بيت

سرگه از دست رنج خويش وتره   بهتر از نان دهخدا وبره

حكمت ٧٦

خلاف راي صوابست ونقض عهد اولوالالباب داروبگمان خوردن وراه نادیده بي كاروان رفتن

حكمت ٧٧

ازامام مرشد محمد بن محمد غزالي رحمت الله عليه پرسيدند كه بدين پايگاه چه گونه رسيدي درعلوم گفت بدانكه هرچه ندانستم ازپرسيدن آن ننگ وعار نداشتم

قطعه

اميد عافيت انگه بود موافق عقل

كه نبض را بطبيعت شناس بنمايي

One is the merchant whose ship has been wrecked; and the other, the heir who has got into the company of calenders; as they have said, " although a dress bestowed by a monarch is valuable, yet one's own coarse cloaths are preferable; and although the great man's food is exquisite, still the scraps of one's own table are more delicious. Vinegar and pot herbs obtained by one's own labour, are preferable to bread received in charity."

No. 76.

It is contrary to reason, and to the counsel of the wise, to take medicine without confidence; or to travel an unknown road without accompanying the caravan.

No. 77.

They asked Imam Mûrsheed Mohammed Ben Mohammed Ghezaly, on whom be the mercy God, by what means he had attained to such a degree of knowledge. He replied, " in this manner, whatever I did not know, I was not ashamed to enquire about. " There will be reasonable hopes of recovery, when you get a skilful physician to feel your pulse.



بپرس هرچه نداني كه ذل پرسيدن

دليل راه تو باشد بعزّ دانائي

پند ۷۸

هرچه داني كه هراينه معلوم تو خواهد شدن بپرسيدن آن تعجيل مكن كه هيبت و دهشت را زيان دارد

شعر

چو لقمان ديد كاندر دست داوُد
همي آهن بمعجز موم گردد
نپرسيدش چه مي سازي چو دانست
كه بي پرسيدنش معلوم گردد

پند ۷۹

از لوازم صحبت يكي آنست كه يا خانه بپردازي و يا با خانهٔ خداي درسازي

Inquire about every thing that you do not know; ſince for the ſmall trouble of aſking, you will be guided in the reſpectable road of knowledge.

No. 78.

Whenever you are certain that any thing will be known to you in time, be not haſty in inquiring after it, as you will thereby leſſen your authority and reſpectability. When Lokman ſaw that in the hand of David iron became miraculouſly like wax; he did not aſk how he did it; being perſuaded, that without aſking, it would be made known.

No. 79.

Amongſt the qualifications for ſociety, it is neceſſary, either that you attend to the concerns of your houſehold, or elſe devote yourſelf to religion.

قطعه

حکایت بر مزاج مستمع گوی   اگر دانی که دارد با تو میلی
هران عاقل که با مجنون نشیند   نگوید جز حدیث روی لیلی

حکمت ۸۰

هرکه با بدان نشیند اگرچه طبیعت ایشان درو اثر نکند بطریقت ایشان متهم گردد چنانکه اگر شخصی بخرابات رود بنماز کردن منسوب نشود الا بخمر خوردن

مثنوی

رقم بر خود بنادانی کشیدی   که نادان را بصحبت برگزیدی
طلب کردم ز دانائی یکی پند   مرا گفتا که با نادان مپیوند
که گر صاحب تمیزی خر بباشی   وگر نادانی ابلهتر بباشی

حکمت ۸۱

حلم شتر چنانکه معلومست که اگر طفلی مهارش بگیرد وصد فرسنگ ببرد گردن از متابعت او نه پیچاند اما اگر راهی هولناک پیش آید

Tell your ſtory in conformity to the temper of the hearer, if you know that he is well diſpoſed towards you. Any wiſe man who aſſociates with Mujnoon, will talk of nothing elſe, but of the face of Leila.

No. 80.

Whoſoever aſſociates with the wicked, although he may not imbibe their principles, will be accuſed of following their ways; in like manner, as if a perſon ſhould go to a tavern, with intention to ſay his prayers, it would only be imagined that he went there to drink wine. You have ſtigmatiſed yourſelf with the character of ignorance, from having aſſociated with the ignorant. I aſked a wiſe man to tell me a maxim. He replied, "aſſociate not with the ignorant; for if you are a man of judgment, you will thereby become an aſs; and if you are ignorant, you will increaſe your ſtupidity."

No. 81.

It is well known, that if a child lays hold of the bridle of a tractable camel, he may be led a hundred furſungs without being in the leaſt diſobedient; but if the road becomes dangerous

که موجب هلاک باشد وطفل بنادانی آنجا خواهد رفتن زمام از کفش دوگسلاند و دیگر متابعت نکند که هنگام درشتی ملاطفت مذمومست وگفته اند که دشمن بملاطفت دوست نگردد بلکه طمع زیادت کند

قطعه

کسی که لطف کند با تو خاکپایش باش
وگر خلاف کند در دو چشمش اگن خاک
سخن بلطف و کرم با درشت روی مگوی
که زنگ خورده نگردد بنرم سوهان پاک

حکمت ۸۲

هرکه در پیش سخن دیگران افتاد تا مایهٔ فضلش بدانند بیشک پایهٔ جهلش معلوم کنند و بزرگان گفته اند

قطعه

ندهد مرد هوشمند جواب   مگر آنگه کزو سوال کنند
گرچه برحق بود مزاج سخن   حمل دعویش برمحال کنند

and threatens death, and the child, through ignorance, wants the camel to go that way, he ſlips the bridle out of his hand, and will not obey him, any longer; becauſe in the time of danger courteouſneſs is a crime, for they have ſaid, "An enemy does not become a friend, through indulgence, nay it increaſes his avarice." Be humble unto him who ſhews you kindneſs, and to him who acts contrarily, fill his eyes with duſt. Speak not with favor and kindneſs to a man of auſtere countenance; for ruſty iron is not poliſhed with a ſmooth file.

No. 82.

Whoſoever interrupts the converſation of others, to make a diſplay of his own wiſdom, certainly betrays his ignorance. The ſages have ſaid, that a wiſe man ſpeaketh not until they aſk him a queſtion. Although the temperament of the diſcourſe may be true, yet it is difficult to admit his pretenſions.

حکمت ۸۳

ریشی درون جامه داشتم شیخ رحمت الله علیه هر روز پرسیدی که چونی ونپرسیدی که جراحت تو بر کجاست احتراز از انکه ذکر هر عضوی روا نباشد و خردمندان گفته اند هرکه سخن نسنجد از جوابش برنجد

قطعه

تا نیک ندانی که سخن عین صوابست
باید که بگفتن دهن از هم نکشائی
گر راست سخن گوئی و در بند بمانی
به زانکه دروغت دهد از بند رهائی

حکمت ۸۴

دروغ گفتن بضربت لازب ماند اگر نیز جراحت درست شود نشان بماند چون برادران یوسف علیه السلام بدروغ منسوب شدند بر راست گفت ایشان اعتماد نماند قال الله تعالی بل سوّلت لکم انفسکم

No. 83.

Once when I had a ſore under my garment, my ſuperior, on whom be the mercy of God, every day aſked me, " how do you do?" avoiding to mention the ſeat of my complaint; for it is not decent to call every part by its name. He who does not ponder his words, will be offended at the anſwer which he receives. As long as you are in doubt whether an expreſſion is perfectly correct, you ought not to open your mouth. If by ſpeaking truth you ſhould continue in confinement, it is better than getting releaſed by uttering falſehood.

No. 84.

Telling a lie is like inflicting a wound, which when healed leaves a ſcar. Joſeph's brethren, having become notorious for falſehood, when they ſpoke truth, it was not believed. God hath ſaid, " you ſhall be interrogated concerning your affections."

قطعه

يكي را كه عادت بود راستي خطائي كند در گذاري رواست
وگر نامور شد بقول دروغ اگر راست گويد تو گوئي خطاست

566 مطايبه ۸۵

اجلّ كاينات از روي ظاهر آدميست و اذلّ موجودات سگ وباتفاق خردمندان سگ حق شناس به از آدمي ناسپاس

قطعه

سگي را لقمهٔ هرگز فراموش نگردد گر زني صد نوبتش سنگ
وگر عمري نوازي سفلهٔ را بكمتر چيزي آيد با تو در جنگ 565

لطيفه ۸۶

از نفس پرور هنروري نيايد وبي هنر سروري را نشايد

مثنوي

مكن رحم بر گاو بسيار خوار كه بسيار خسپست بسيار خوار
چو گاو ار همي بايدت فربهي چو خر تن بجور كسان در دهي 570

When one who practiſes veracity, commits a miſtake, it is allowable to paſs it over; but when he who is notorious for falſehood, ſpeaks truth, you will ſay it is a lie.

No. 85.

Man is beyond diſpute the moſt excellent of created beings, and the vileſt animal is a dog; but the ſages agree, that a grateful dog, is better than an ungrateful man. A dog never forgets a morſel, although you pelt him an hundred times with ſtones. But if you cheriſh a mean wretch for an age, he will fight with you for a mere trifle.

No. 86.

A ſenſualiſt does not practiſe virtue, and he who is unſkilful is not fit to rule over others. Spare not the voracious ox, for a glutton is given to ſloth. If you wiſh to fatten like an ox, ſubmit your body to the oppreſſors like an aſs.

تربيت ٨٧

در انجيل آمده است كه اي فرزند آدم اگر توانگري دهمت
ازمن مشتغل شوي بمال وگر درويش كنمت تنگدل نشيني
پس حلاوت ذكر من كجا يابي وبعبادت من كي شتابي

قطعه

گه اندر نعمتي مغرور وغافل   گه اندر تنگدستي خسته وريش
چو در سرّا وضرّا حالت اينست   ندانم كي بحق پردازي ازخويش

عبرت ٨٨

ارادت بيچون يكي را از تخت شاهي فرود آرد وديگري را
درشكم ماهي نگه دارد

بيت

وقتست خوش آنراكه بود ذكرتومونس
ورخود بود اندرشكم حوت چو يونس

No. 87.

It is ſaid in the goſpel, " O ſons of Adam, if I ſhould grant you riches, you would be more intent on them than on me; and if I ſhould make you poor, your hearts would be ſorrowful; and then, how could you properly celebrate my praiſe, and after what manner would you worſhip me? Some times in affluence you are proud, and negligent, and again in poverty, you are afflicted and wounded. Since ſuch is your diſpoſition, both in happineſs and in miſery, I know not at what time you will find leiſure to worſhip God."

No. 88.

The divine will diſplaces one from the throne of royalty, and preſerves another in the fiſh's belly. Happy is the ſtate of him, who keepeth thee, O God, in continual remembrance, although he were in the belly of the whale, like Jonas.

حکایت ۸۹

اگر تیغ قهر بر کشد نبي وولي سر در کشد واگر غمزهٔ لطف بجنباند بدانرا به نیکان در رساند

قطعه

گر بمحشر خطاب قهر کند انبیارا چه جاي معذرتست
پردہ از روي لطف گو بردار کاشقیا را امید مغفرتست

وعظ ۹۰

هر که بتادیب دنیا راه صواب نگیرد بتعذیب عقبي گرفتار آید قال الله تعالی ولنذیقنهم من العذاب الادني دون العذاب الاکبر

بیت

پندست خطاب مهتران انکه بند چون پند دهند ونشنوي بند نهند

نیکبختان بحکایات وامثال پیشینیان پند گیرند پیش ازان که پسینیان بواقعهٔ ایشان مثل زنند

No. 89.

If God ſhould unſheath the ſword of his wrathful indignation, both Prophets and Saints would ſhrink back with dread; and if he were to beſtow a glance of benignity, the wicked would obtain virtue. If at the reſurrection he ſhould be ſtrict in judgment, what can even the Prophets plead in excuſe. Let us ſay, " Out of thy mercy remove the veil, ſeeing that ſinners are in hopes of pardon."

No. 90.

He who is not brought into the road of rectitude by worldly afflictions, ſhall ſuffer eternal puniſhment. The Almighty ſaid, " Of a truth, I will cauſe you to ſuffer light puniſhent, and not the greateſt torments." Great men firſt admoniſh, and then confine; when they give advice, and you liſten not, they put you in fetters. The fortunate take warning from the hiſtories and precepts of the ancients, in order that themſelves may not become an example to poſterity.

قطعه

نرود مرغ سوي دانه فراز   چون دگر مرغ بیند اندر بند
پند گیر از مصایب دگران   تا نگیرند دیگران زتو پند

حکمت ۹۱

آن را که گوش ارادت گران آفریده اند چون کند که بشنود
و آنرا که بکمند سعادت کشیده اند چون کند که نرود

قطعه

شب تاریک دوستان خداي   مي بتابد چو روز رخشنده
وین سعادت بزور بازو نیست   تا نبخشد خداي بخشنده

رباعي

از تو بکه نالم که دگر داور نیست
وز دست تو هیچ دست بالاتر نیست
آن راکه تو رهبري کني گم نشود
وان راکه تو گم کني کسش رهبر نیست

The bird alighteth not on the ſpread net, when it beholds another bird in the ſnare. Take warning by the misfortunes of others, that others may not take example from you.

No. 91.

He who is born deaf, how can he hear; and he on whom the nooſe is flung, how can he avoid going? To thoſe who are befriended by God, the dark night is as bright as the ſhining day; but this happineſs is not procurable by the ſtrength of the arm, until it is granted by God. To whom elſe ſhall I complain, ſince there is no other judge, and there being no hand higher than thine? Whoſoever thou guideſt, cannot ſtray, and whoſoever thou cauſeſt to wander hath no guide.

عبرت ۹۲

گداي نيک انجام به از بادشاه بدفرجام

بيت

غمي کز پيش شادماني بري   به از شادي کز پسش غم خوري

لطيفه ۹۳

زمين را از آسمان نثارست و آسمان را از زمين غبار کل اناء يترشح بما فيه

بيت

گرت خوبي من آمد ناسزاوار
تو خوي نيک خويش از دست مگذار

حق تعالي مي بيند و مي پوشد و همسايه نمي بيند و مي خروشد

بيت

نعوذ بالله اگر خلق غيب دان بودي
کسي بحال خود از دست کس نياسودي

No. 92.

A durwaiſh whoſe end is good, is better than a king whoſe end is evil. It is better to ſuffer ſorrow before, than after the enjoyment of happineſs.

No. 93.

The ſky enriches the earth with ſhowers, and the earth returns it nothing but duſt. A jar exudes whatever it contains. If my diſpoſition is not worthy in your ſight, quit not your own good manners. The Almighty beholdeth the crime, and concealeth it; and the neighbour ſeeth not, yet proclaimeth it aloud. God preſerve us! if men knew what is done in ſecret, no one would be free from the interference of others.

مطايبه ۹۴

زراز معدن بکان کندن بدر آيد وازدست بخيل بجان کندن

قطعه

دونان نخورند وگوش دارند گويند اميد به که خورده
روزي بيني بکام دشمن زر مانده و خاکسار مرده

ادب ۹۵

هرکه بزير دستان نبخشايد بجور زبر دستان گرفتار آيد

مثنوي

نه هر بازو که دروي قوتي هست
بمردي عاجزان را بشکند دست
ضعيفان را مکن بر دل گزندي
که درماني بجور زورمندي

حکمت ۹۶

عاقل چون خلاف درميان بيند بجهد وچون صلح بيند لنگر بنهد که انجا سلامت بر کرانست واينجا حلاوت درميان

No. 94.

Gold is obtained from the mine, by digging the earth, and from the miſer, by digging his ſoul. Men of grovelling diſpoſition expend not; and hoard with care; ſaying that the hopes of expending, is better than having ſpent. You will ſee one day, according to the wiſh of the enemy, the money left, and the wretch dead.

No. 95.

Thoſe who do not pity the weak, will ſuffer violence, from the powerful. It does not always happen that the ſtrong arm can overpower the hand of the weak. Diſtreſs not the heart of the weak, leſt you fall by one more powerful than yourſelf.

No. 96.

The wiſe man, on beholding contention, with draweth himſelf; and when he ſeeth peace, droppeth anchor; becauſe there is ſafety on the beach, and here is enjoyment in the middle.

حکمت ۹۷

مقامر را سه شش مي بايد وليکن سه يک مي آيد

بيت

هزار بار چراگاه خوشتر از ميدان
وليکن اسپ ندارد بدست خويش عنان

تضرع ۹۸

درويشي در مناجات ميگفت يارب بربدان رحمت کن که بر نيکان خود رحمت کرده که ايشانرا نيک آفريده

حکمت ۹۹

اوّل کسي که علم بر جامه وانگشتري در دست نهاد جمشيد بود گفتندش چرا همه زينت وآرايش بچپ داري وفضيلت راست راست گفت راست را زينت راستي تمامست

قطعه

فريدون گفت نقاشان چين را   که پيرامون خرگاهش بدوزند
بدانرا نيک دار اي مرد هشيار
که نيکان خود بزرگ ونيک روزند

No. 97.

The gamester wants three sixes, but three aces turn up. Pasture land is a thousand times better than the plain; but the horse has not command of the reins.

No. 98.

A durwaish, in his prayer, said, " O God shew pity towards the wicked, for on the good thou hast already bestowed mercy, by having created them virtuous."

No. 99.

Jumshaid introduced distinctions in dress, and was the first person who wore a ring on the finger. They asked him why he had given the whole grace and ornament to the left, whilst excellence belongs to the right hand? He replied the right hand is completely ornamented by its own rectitude. Feridoon commanded the chinese embroiderers to embroider the following words on the outside of his pavilion, " O man of prudence, do thou good to the wicked; for the virtuous are of themselves great and happy."

حکمت ۱۰۰

بزرگي را گفتند باچندین فضیلت که دست راست دارد خاتم چرا در دست چپ میکنند گفت ندانی که همیشه اهل فضل محروم باشد

بیت

آن که حظ آفرید وروزي بخت — یا فضیلت همیدهد یا بخت

ملاطفه ۱۰۱

نصیحت پادشاهان مسلم کسي راست که بیم سرندارد وامید زر

مثنوي

موحّد چه در پاي ریزي زرش — چه شمشیر هندي نهي برسرش

امید وهراسش نباشد زکس — برینست بنیاد توحید و بس

لطیفه ۱۰۲

بادشاه ازبهر دفع ستمگارانست وشحنه براي خون خواران وقاضي مصلحت جوي طرّاران هرگز دوخصم بحق راضي پیش قاضي نروند

No. 100.

They faid to a great man, " feeing that the right poffeffes fo much excellence, what is the reafon of their wearing the ring on the left hand?" He replied, " dont you know that the virtuous man is always neglected? He who hath appointed both happinefs and mifery, beftoweth either virtue or riches."

No. 101.

He is the proper perfon to give advice to kings, who neither dreads the lofs of his head, nor feeks for reward. He who is orthodox, whether you pour money under his feet, or apply an Indian fcimitar to his head, has neither hope nor fear, from any one; and this is the true bafis of piety.

No. 102.

A king, is for the reftraint of oppreffors; the fuperintendent of police, for guarding off murderers, and the Cazy for hearing complaints againft thieves. Two men of honeft intentions, never refer their complaint to the Cazy.

قطعه

چو حق معاینه داني که مي بايد داد
بلطف به که بجنگ آوري و دلتنگي
خراج اگر نگذارد کسي بطيبت نفس
بقهر ازو بستانند مرد سرهنگي

مطايبه ۱۰۳

همه کس را دندان بترشي کند گردد مگر قاضي را بشيريني

بيت

قاضي که برشوت بخورد پنج خيار ثابت کند از بهر تو ده خربزه زار

لطيفه ۱۰۴

قحبهٔ پير از نابکاري چه کند که توبه نکند و شحنهٔ معزول از مردم آزاري

بيت

جوان گوشه نشين شير مرد راه خداست
که پير خود نتواند زگوشه برخاست

When you perceive what is juſt, and that it muſt be given, it is better to give it with kindneſs, than with contention and diſpleaſure. If a man does not pay the tax willingly; the officer's ſervant will exact it by force.

No. 103.

The teeth of every one are blunted by ſourneſs, excepting the cazy's, which are affected by ſweetneſs. The cazy, who takes four cucumbers as a bribe, will admit evidence in your favor for ten fields of muſk melons.

No. 104.

What can an old proſtitute do but vow not to ſin any more; or a degraded ſuperintendent of Police, beſides promiſing not to injure mankind! A youth who makes choice of retirement, is a lion-like man in the path of God; for an old man is not able to move from his corner.

حکمت ۱۰۵

حکیمی را پُرسیدند که چندین درخت نامور که خدای تعالی آفریده است بلند و برومند هیچ یکی را آزاد نخوانند مگر سرو را که ثمره ندارد درین چه حکمت است گفت هر یکی را دخلی معینست و وقتی معلوم که گاهی بوجود آن تازه است و گاهی بعدم آن پژمرده و سرو را هیچ ازین چیزی نیست و در همه وقت تازه است و این صفت آزادگانست

قطعه

بر آنچه میگذرد دل منه که دجله بسی
پس از خلیفه بخواهد گذشت در بغداد
گرت ز دست بر آید چو نخل باش کریم
ورت ز دست نیاید چو سرو باش آزاد

وعظ ۱۰۶

دو کس مردند و حسرت بردند آن که داشت و نخورد و آن که دانست و نکرد

قطعه

کس نه بیند بخیل فاضل را — که نه در عیب گفتنش کوشد
ور کریمی دو صد گنه دارد — کرمش عیبها فرو پوشد

No. 105.

They aſked a wiſe man, why out of many famous trees which the Almighty hath created, lofty and fruit-bearing, the cypreſs alone is called free, although it beareth not fruit. He replied, "every tree hath its appointed fruit and ſeaſon, with which it is at one time flouriſhing, and at another time deſtitute and withering; to neither of which ſtates the cypreſs is expoſed, being always flouriſhing, as is the ſtate of thoſe who are free. Place not your heart on that which is tranſitory; for the river Tigris will continue to flow through Bughdad, after that the Khalifs ſhall have ceaſed to reign. If you are able, imitate the date tree in liberality, but if you have not the means of munificence, be free like the cypreſs."

No. 106.

Two perſons died, and carried with them regret. He who had riches, and did not enjoy, and he who had knowledge, but made no uſe of it. No one ever ſaw a learned man who was a miſer, that people did not endeavour to point out his faults; but if a generous man hath two hundred defects, his generoſity will cover them.

خاتمة الكتاب

تمام شد كتاب گلستان والله المستعان درين جمله چنان که رسم مولفان از شعر متقدمان بطريق استعاره تلفيقي نرفت

بيت

کهن خرقهٔ خويش پيراستن   به از جامهٔ عاريت خواستن

غالب گفتار سعدي طرب انگيز است وطيبت آميز وکوته نظران را بدين علت زبان طعن دراز گردد که مغز دماغ بيهوده بردن ودود چراغ بي فايده خوردن کار خردمندان نيست وليکن براي روشن صاحبدلان که روي سخن درايشانست پوشيده نماند که در موعظهاي شافي درسلک عبارت کشيده است و داروي تلخ نصيحت بشهد ظرافت برآميخته تا طبع مخاطب ملول نشود واز دولت قبول محروم نماند

CONCLUSION OF THE BOOK.

Through God's aſſiſtance, the book entitled the Garden of Roſes is now brought to a concluſion. Throughout the whole of this work, I have not followed the cuſtom of authors, by inſerting verſes borrowed from former writers. It is better, to be dreſſed in one's own old garments, than to aſk the loan of a new veſt. The diſcourſes of Sâdy are for the moſt part cheerful, and mixed with pleaſantry; on which account the ſhort ſighted extend the tongue of reproach, ſaying, that it is not the part of a wiſe man to waſte the brain in vain purſuits, and to endure the ſmoke of the lamp without deriving any advantage; however the enlightened minds of the intelligent, who comprehend the tendency of a diſcourſe, are ſenſible that the pearls of ſalutary advice, are threaded on the ſtring of ſtyle; and that the bitter medicine of admonition, is mixed with the honey of pleaſantry, in order that the reader might not in diſguſt refuſe his acceptance.

مثنوي

مانصيحت بجاي خود كرديم روزكاري درين بسر برديم

كر نيايد بكوش رغبت كس بر رسولان پيام باشد و بس

قطعه

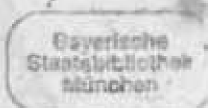
يا ناظرا فيه سل بالله مرحمة علي المصنف واستغفر لكاتبه

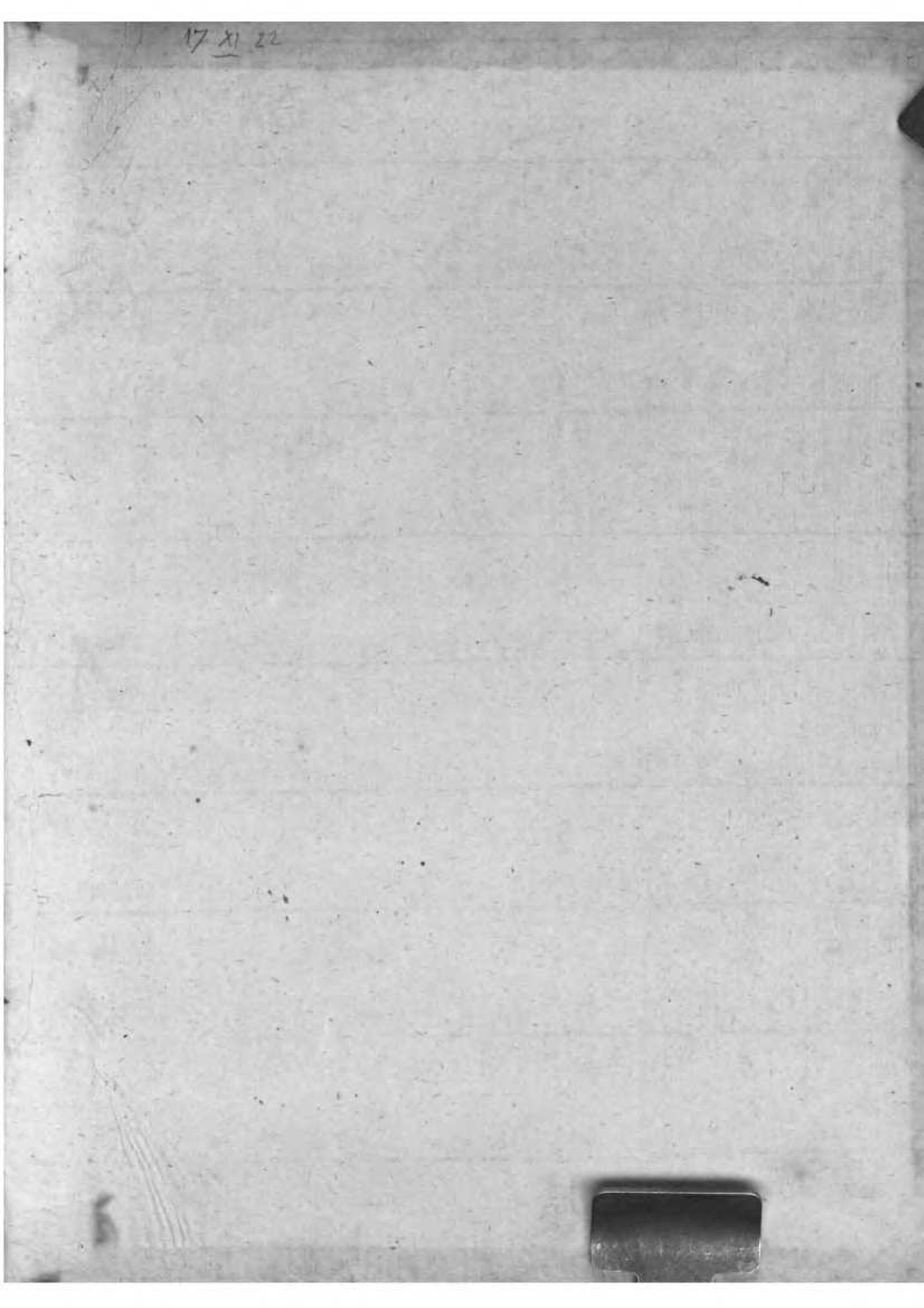
واطلب لنفسك من خير تريده من بعد ذلك غفرانا لصاحبه

تم الكتاب بعون الملك الوهاب

We have offered our advice in its proper place, and ſpent a long time on the undertaking; if it is not liſtened to with the ear of avidity, yet the meſſenger performs his duty by delivering the meſſage. O thou who peruſeſt this book, entreat the mercy of God for its author, and pardon for him who tranſcribed it, and aſk for your own ſelf whatever good you may require, after which implore forgiveneſs for the owner of it. The book is finiſhed through the aid of that Monarch who is the beſtower of all good gifts.

FINIS.




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